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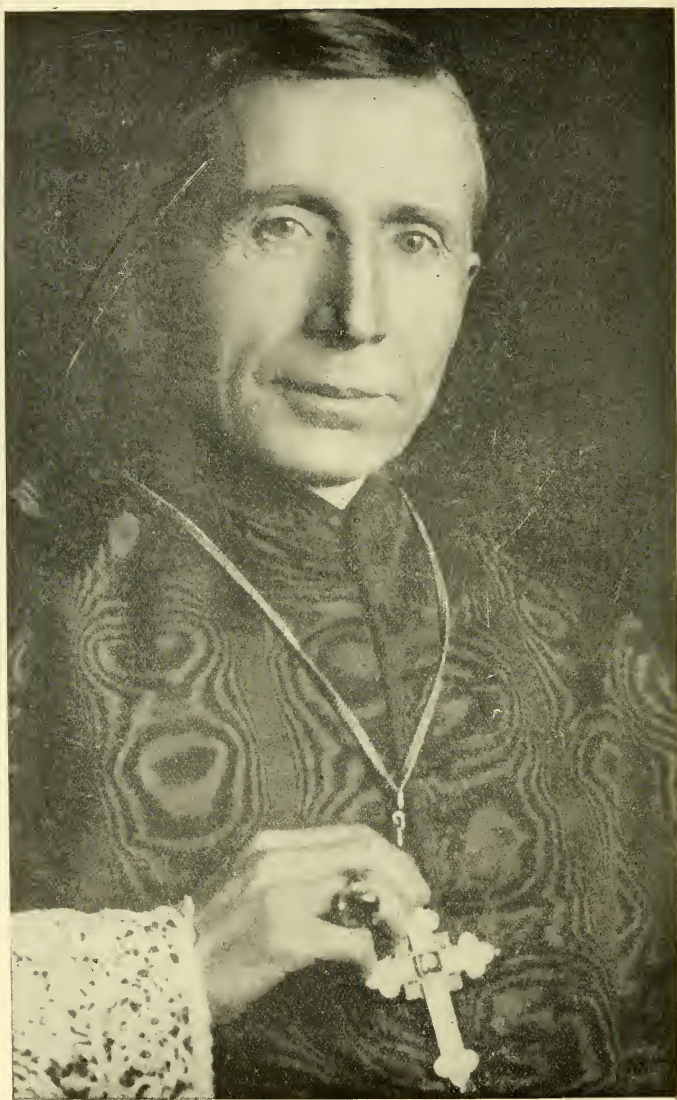
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His Eminence James Cardinal Gibbons

Our Church and Country

THE CATHOLIC PAGES OF AMERICAN HISTORY

A Review of the Achievements of the Church and her Sons in America from the
Discovery of the Continent to the Dawn of the Twentieth Century.

PRESENTING

A GRAND RECORD OF HEROIC DEEDS FOR THE OLD FAITH AND THE NEW
LAND, AND MANY IMPORTANT CHAPTERS ON QUESTIONS
OF DEEP INTEREST TO SONS OF THE CHURCH
AND CITIZENS OF THE REPUBLIC

From the Pens of Eminent Authorities as Indicated throughout the Work.

WITH

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By the Great Catholic Historian of America

JOHN GILMARY SHEA, LL. D.

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WITH INTRODUCTORY CHAPTER

By His Eminence James Cardinal Gibbons

Vol. I

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Where Chapters of minor importance have been eliminated, in order to make room for more important matter, in the revision of this edition, a few of the folios do not appear as being consecutive, but each article herein and the work as a whole, will be found full and complete.



MOST REV. JOHN M. FARLEY,
Archbishop of New York.

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Third Apostolic Delegate in the United States.

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Our Church and Country



EMINENT AUTHORITIES

ON

The Merits and Value of the Work

FOLLOWING are extracts from letters received from Educational and Literary Authorities of both the Church and the World on the publication of the first edition of the work as issued in the English language. This, the second edition, has been much improved by the introduction of many new chapters on subjects of living interest, and also by the elimination of some material of minor importance. As thus revised, the second edition of the work is now issued under a slight modification of title.

On books treating of faith and morals, the Imprimatur of the Ordinary of the Diocese of publication is a sufficient passport to Catholic confidence. But the passport of a work like the present consists also in the names of its distinguished authors and the many Eminent Lights in the world of letters who welcome and approve its publication.

THE PEN OF CARDINAL GIBBONS CONTRIBUTES TO THE WORK.

The Cardinal returns "copy" to you, and says to print it as it is.

Yours truly, JOSEPH T. O'BRIEN, *Chancellor.*

[This refers to the portion of the work from the Cardinal's own pen, which is also in the German volume.—PUBLISHER.]

HIS EMINENCE CARDINAL GIBBONS ACKNOWLEDGES A COPY OF THE FIRST EDITION.

In reply to your letter, the Cardinal begs to acknowledge the receipt of your book and to thank you for the same.

Yours truly, W. T. RUSSELL, *Secretary.*

EMINENT AUTHORITIES.

THE LATE FATHER CORBY,

PRESIDENT OF THE UNIVERSITY OF NOTRE DAME.

By this mail I send you a recent photograph of myself. There is no photograph of me extant when Chaplain in the Irish Brigade, 1862-5.

I also send you a photograph of a large painting here in the University—"Absolution Under Fire." I wrote "Memoirs of Chaplain Life," but it would likely be no use to you.

Yours truly, W. CORBY, C. S. C.

P. S.—When in the army I wore a long, heavy beard, as you will notice in photograph of "Absolution Under Fire."

[This letter was written a few weeks before Father Corby's death. He finally sent "Memoirs of Chaplain Life." for use in this work.—PUBLISHER.]

PRESIDENT OF THE UNIVERSITY OF NOTRE DAME.

[Father Corby having passed away before the book was completed, a complimentary copy of the first edition was forwarded to the College over which he had presided so long.—PUBLISHER.]

From a cursory examination which we have made we are inclined to agree with you that the book will do some good in removing prejudice from the minds of those outside the Church who may read it.

Very sincerely, A. MORRISSEY, *President.*

THE HON. JUSTICE McKENNA.

OF THE SUPREME COURT OF THE UNITED STATES.

Your letter of March 22nd has been duly received, together with a copy of the illustrated volume, for which I am very much obliged. I have no doubt the book will be interesting.

Yours very truly,

JOSEPH McKENNA.

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Your valuable publication has just been received. I have deposited the book in the library of the Catholic Club of which I am President, believing that as a work of general interest and of reference it ought to have the wide circulation which it will there receive.

With great respect, yours very truly,

J. F. DALY, *President.*

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I express my thanks to you for the book. I accept it with much pleasure, and hope to enjoy reading it.

Please accept an apology for this long-delayed acknowledgment.

With kind regards,

I am yours very sincerely,

WILLIAM R. GRACE.

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*THE FORMER RECTOR OF THE CATHOLIC UNIVERSITY
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I beg leave to acknowledge the receipt of your book, for which I am grateful. I have placed it in our Library.

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I shall inform him of its receipt and I'm sure he will communicate with you himself.

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THE HON. J. L. MACDONALD OF ST. PAUL, MINN.

I have to compliment you for the excellent manner in which you have gotten up the work. It is all that could be desired, and supplies what has long been needed to silence misrepresentation, It should have a very large sale.

Yours sincerely, JOHN I. MACDONALD.

EMINENT AUTHORITIES.

RICHARD H. CLARKE, LL. D., EMINENT HISTORIAN.

Your new book contains much valuable information, and has many interesting names in it.

Yours truly, RICHARD H. CLARKE.

THE LATE MAYOR COLLINS, OF BOSTON, MASS.

The copy of the book which you sent me a few days ago has come to hand. I shall take great pleasure in reading it as soon as I get a chance. I am,

Yours very truly, PATRICK A. COLLINS.

THE SUPREME KNIGHT OF THE KNIGHTS OF COLUMBUS.

I have carefully read your book, and assure you that I am proud to recommend it to the Catholic reading public. It gives to all lovers of truth in history a true knowledge of the part the Catholic Church has had in the making of the Republic.

Sincerely yours,

EDWARD L. HEARN, *Supreme Knight.*

THE NATIONAL SECRETARY OF THE KNIGHTS OF COLUMBUS.

It is a most excellent work and one that I would be glad to see in the library of every American reader. I feel sure that the book will serve to remove much prejudice and dissipate many errors with respect to the patriotism of American Roman Catholics.

Sincerely and fraternally,

DANIEL COLWELL, *National Secretary.*

*FORMER NATIONAL SECRETARY ANCIENT ORDER OF
HIBERNIANS OF AMERICA.*

I have carefully looked over the work and consider it one of the greatest acquisitions recently given to the public in the line of Catholic literature and history. It will be effective in teaching our own people many truths not generally known, and it will represent us to others exactly as we are.

Respectfully yours, JAMES O'SULLIVAN.

PRESIDENT OF THE COLLEGE OF ST. THOMAS OF VILLANOVA.

(AUGUSTINIAN COLLEGE OF ST. THOMAS OF VILLANOVA,
DELAWARE COUNTY, PENN.)

Hoping it will have a large sale and produce the desired result to silence misrepresentation, I beg to remain,

Yours most gratefully,

L. A. DELUREY, O. S. A., *President.*

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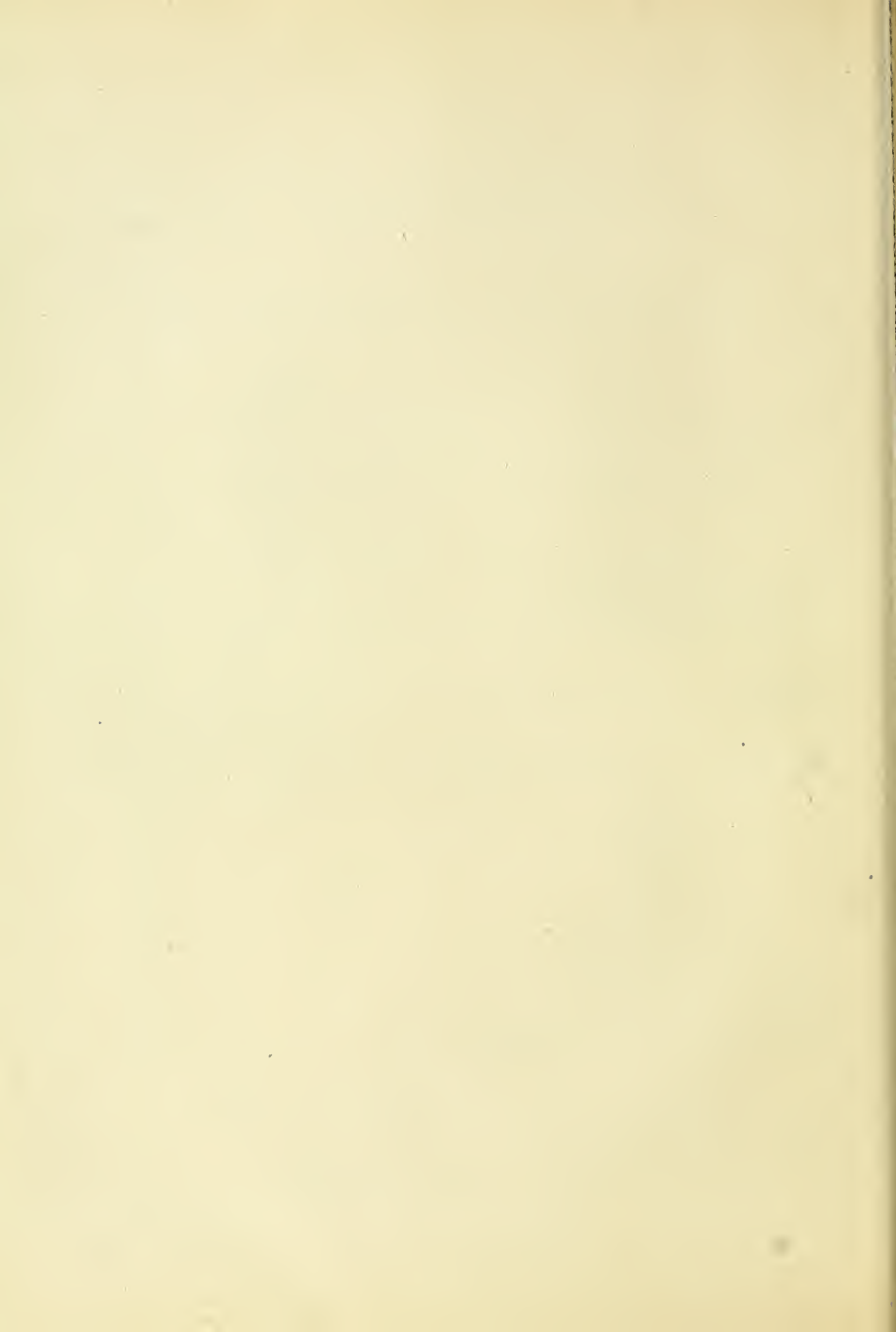
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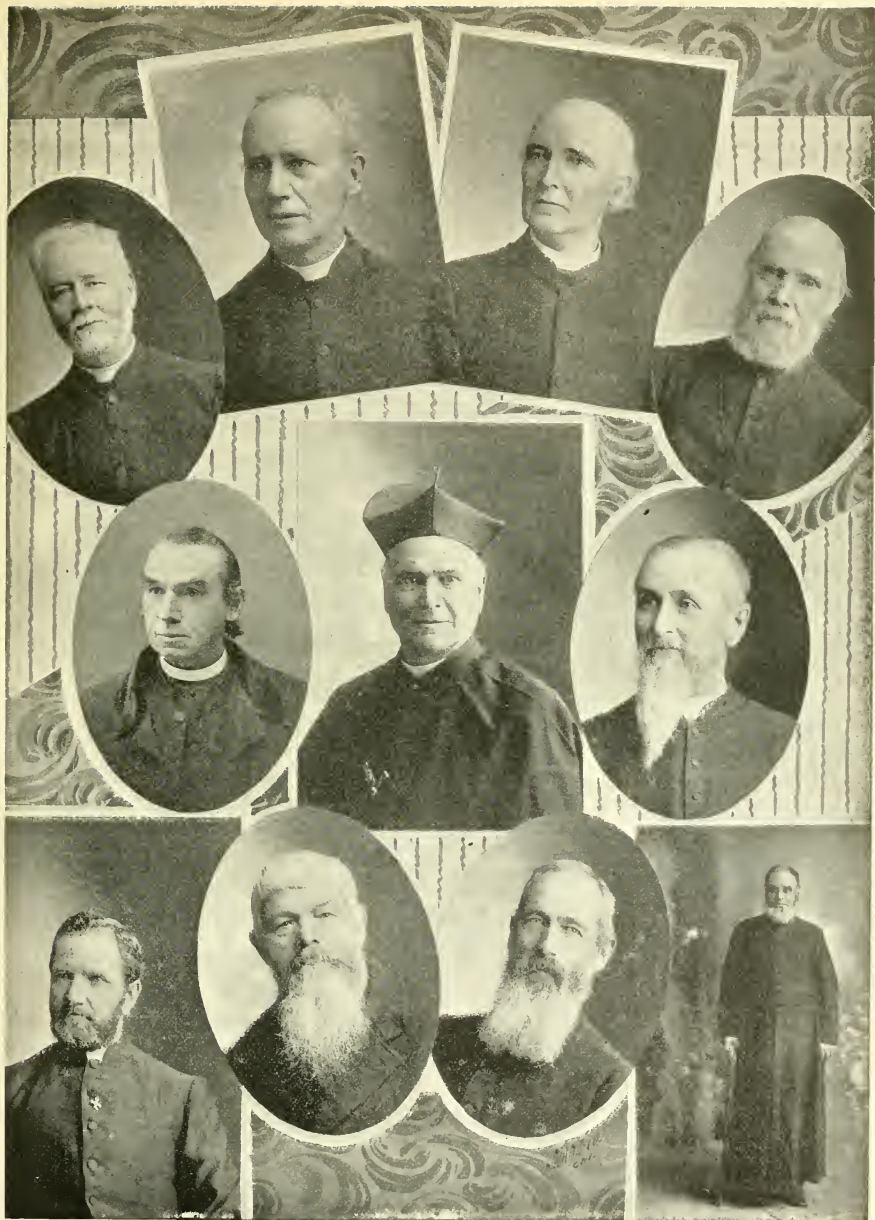
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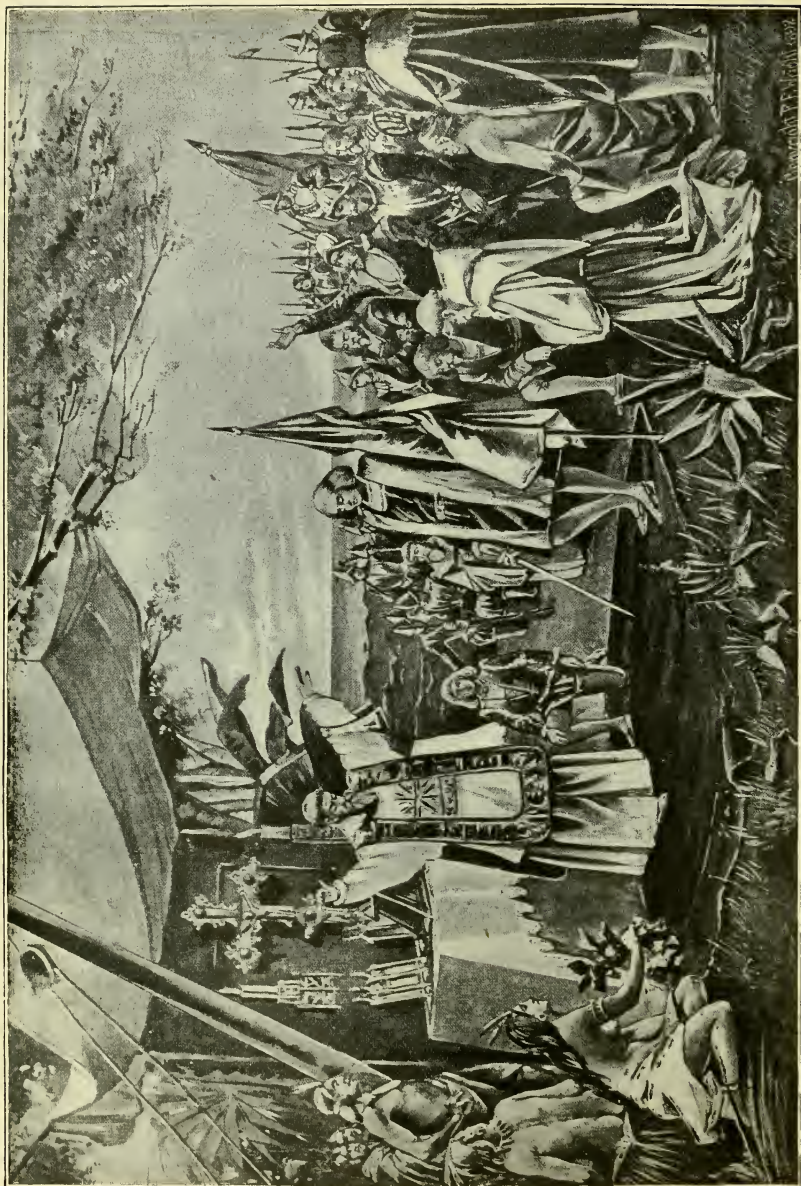
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BRO. COSMAS, BRO. LEANDER, BRO. RAPHAEL, BRO. EUSTACHIUS
 REV. PETER PAUL COONEY, VERY REV W CORBY, POST COMMANDER, MR. W. A. OLMSTED
 BRO. BENEDICT, BRO. IGNATIUS BRO JOHN CHRYSOSTOM, BRO AGATHO

NOTRE DAME'S G. A. R. POST, NO. 569, FORMALLY MUSTERED IN OCT. 5, 1897
 Composed of members of The Congregation of The Holy Cross. University of Notre Dame, Indiana.



THE FIRST MASS IN THE NEW WORLD.

Columbus and the members of his expedition devoutly acknowledging their gratitude to God, attend the Celebration of Mass amid the strange and luxuriant plants, flowers and birds found on the shores of the Newly Discovered Land; while the children of the forest gathered around the Sacred Altar in awe and admiration.

INTRODUCTORY.

The Claims of the Catholic Church in the Making of the Republic.

BY

HIS EMINENCE JAMES CARDINAL GIBBONS, D. D.

First in discovery, first in the establishment of Christianity, first in the organization of civil government, first in proclaiming religious toleration, first and unanimous in the support of Washington.

THE United States grew out of the colonies established on the Atlantic seaboard, and also out of those portions of the continent that were purchased from European countries and gained by conquest. To state fully that the Catholic Church has contributed to the making of the United States, it is necessary to state what she has done, not only since, but also before the act of Independence, in the territories now comprised in the Union. Has she helped to break the ground as well as to plant and foster the growth of the tree of liberty,

TO THE CATHOLIC CHURCH MUST OF NECESSITY BE ATTRIBUTED ALL THAT WAS DONE IN THE NEW WORLD.

since Columbus until the rise of the Reformation. After the event of Protestantism in the world she did not cease her work in this continent; but it has been fertilized by the sweat and blood of Catholic explorers, founders of colonies and missionaries, not only in South America—which field, however, I leave aside as being out of our theme—but also from the Canadian borders to the southern most coast of Florida, from the Atlantic to the Pacific ocean.

CATHOLIC PIONEERS.

All over these United States you will meet the monuments of their passage. The work of the Catholic Church in this land during this period might be distributed under the following heads: Discoverers, Founders of Colonies, Explorers, Missionaries, Writers. Of course a full treatment of this matter is beyond the limits of this paper. I can only make a few suggestions.

De Soto discovered the Mississippi and named it in honor of the Holy Ghost. Marquette threaded it for a great distance and dedicated it to the Immaculate Conception. Hennepin ascended to the Falls which he named in honor of St. Anthony of Padua. Ponce de Leon named Florida to commemorate its discovery on the Feast of the Resurrection. Ayllon named the Carolinas the land of St. John the Baptist, and bestowed on the Chesapeake the name of St. Mary. New Mexico bears the name given by a Catholic missionary 300 years ago. In one word they were Catholic navigators, who gave Catholic names to river, bay, promontory, cape, from the river of St. John in the south to the river St. Lawrence in the north.

Maryland counts among her founders the Catholics Sir George

Calvert, Lord Baltimore, Sir Thomas Arundel. The Catholic Colony of Maryland was the first home on this continent of civil and religious liberty. Don Pedro Menendez de Aviles was the founder of a colony in Florida; Antoine de la Motte Cadillac the founder of a colony in Michigan; Vincennes the founder of a colony in Indiana La Salle, of a colony in Illinois; St. Ange, of a colony in Missouri, Touti, of a colony in Arkansas; Iberville, of a colony in Louisiana; Sauville, of a colony in Mississippi; Bienville, the founder of Mobile; Don Juan de Onate, of New Mexico; Don Gaspar de Portola, of California.

THE FIRST GREAT EXPLORERS

were Champlain, who named the lake in Vermont; Pierrot and Nicollet, on the upper lakes; Duluth, on Lake Superior; Louis Joliet, Robert Cavalier de la Salle, La Verendrye, Coronado, Font, Garces, Kuhn, Saint Denys, in other parts of the land. By these men the valley of the great lakes, the valley of the Mississippi and the plains to the Gulf of California were made known before the English colonists had any definite knowledge beyond the Alleghanies.

Not only were Catholics the first explorers, but they were the first geologists and botanists of the territory within the limits of the present United States. Le Moyne found the salt springs of Onondaga, the Franciscan Joseph de la Roche d'Allion the oil springs of Pennsylvania, Jesuits the copper of Lake Superior and the lead of Illinois, a Jesuit identified the ginseng, Hennepin was one of the first to note our beds of coal, Father Mare the mines of turquoise.

This is but an incomplete list of explorations made by the Catholics before the Revolution. It proves, however, that they had left no important portion of our territory hidden and unknown from Europe.

their reports and relations of their voyages are the evidence of their discoveries.

Catholic priests came with Columbus and his followers in transatlantic voyages. A priest sailed with Cabot from Bristol in 1498. Missionaries came with Ponce de Leon in 1521 to minister to the intended settlements in Florida and to labor for the conversion of the Indians.

In 1526 two friars of the Order of Saint Dominic came with the colony of Vasquez d'Ayllon, established at or near the site of Jamestown, Va., which settlement was afterward abandoned. In 1538 eight priests came with De Soto and perished in the marches of that discoverer across the continent. In 1542 the Franciscan Juan de Padilla began a mission among the Indians of New Mexico and fell a martyr to his zeal. The mission, however, was re-established and kept up by the Franciscans. In 1696, five were massacred; in 1751, many Catholic Indians were killed by their pagan fellows, and the missions were destroyed.

In 1702, the Jesuit Nicholas Foucault was murdered by Indians on his way from Arkansas to Mobile. In 1729, the Jesuit Du Poissen and with him a lay brother was murdered while going to New Orleans. The Jesuit Antonius Senat, chaplain to Vincennes, was burned at the stake by Chickasaws in Mississippi, Palm Sunday, 1736. Three Dominicans, Luis Cancer, Diego de Tolosa, Juan Garcia, were massacred by Florida Indians in 1549. Pedro Menendez founded St. Augustine, Fla., in 1565, and with him were Franciscans, Jesuits, and a secular priest, Mendoza Grajales.

A year after the founding of St. Augustine, a Jesuit, Pedro Martinez, was killed by the Indians at Cumberland. In 1571, two Jesuit

fathers, J. B. de Segura and Luis de Quirios with four lay brothers were butchered on the banks of the Rappahannock. Va. In 1597 four Franciscans were slain in Florida, and one, Francesco de Velascola, in Georgia, while Francesco de Avila was enslaved by the savages.

The labors of these missionaries were not without fruit for the time being, but we must confess that the results were not permanent. The natives associated with the religion preached by them the greed and cruelties of the Spanish invaders. At this period, as in later times, the Christians themselves were the obstacle to the success of the missions among the red men.

In New Mexico a better result seems to have been gained down to the middle of the seventeenth century, when the Indians, exasperated by the conduct of the Spanish Governor and excited to fanaticism by the medicine men, turned on the Spaniards and slew 21 Franciscans. In 1682 three priests left by La Salle at the mouth of the Mississippi were massacred. In 1721 brother Jose Pita was slain in Texas, and in 1752 Jose F. de Ganzabel at San Ildefonso in the same state; in 1757, Father Silva, near the Rio Grande, and in 1758 Fathers Terreros and Santiesteban and Melina at the Apache mission.

THE MISSIONS IN THE NORTHERN STATES.

The history of the missions in the Northern States is not quite so early, but is of more interest to us and is better known. In 1604 a chapel was built on De Moorts or Neutral Island, in the present State of Maine. The settlers were removed the following year to Nova Scotia. In 1611 Father Biard offered Mass on an island in the

mouth of the Kennebec. Two years later, in the attack made on La Saussaye's settlement, near Mt. Desert, Fathers Biard, Quentin and Masse suffered various fates. In 1641 Isaac Jogues and Charles Raymbault planted the cross at Sault Ste. Marie, Mich. Jogues was massacred in 1649, near Auriesville, Montgomery County, N. Y., by the Mohawks.

In 1680 the Franciscan Gabriel de la Ribourde was slain by the Kickapoos in Illinois. In 1706 Constantine Deshulles was shot by the Ottawas while engaged in a mission of peace to that tribe from the Miamis. In 1728 Louis Guigras was captured by Indians near Lake Pepin, and was saved from death by adoption into the tribe. In 1736 Peter Aulneau was slain at the Lake of the Woods. In 1724 Father Rale was slain by the English and the Mohawks at Norridgewock.

Few of these missions had any permanency for the same reasons that rendered the work of the missionaries ineffective in the Spanish Colonies. The whites with their vices undid what the missionaries with their heroic and disinterested zeal tried to do. Such we know is the state of things to-day in our Indian missions. The conversion of the barbarian races in the early centuries of Christianity was effected under quite other conditions.

THE CHURCH HAS NOT BEEN UNTRUE TO HER MISSION OF TEACHING NATIONS

nor has she at any time failed to find apostles ready at her call : but Christian peoples and Governments, instead of seconding her efforts, have put obstacles in her way, seemingly more intent on selfish aims than on the spread of truth and the salvation of souls. On them, not on her, rests the responsibility of failure in gaining to Christianity

the aborigines of this continent. Future history will count our Indian wars and our Indian policy a sad commentary on our Christian civilization.

Naturally those discoverers, founders of colonies, explorers and missionaries, must have left behind them a very large amount of literature concerning the countries now comprised within the United States. It would be a very difficult task to make out a complete bibliography of American literature before the Revolution; this much is certain at first sight, the largest share of such literature must fall to the credit of Catholic writers. The introduction to the first volume of the "Narrative and Critical History of America," edited by Justin Winsor, deals with Americana in Libraries and Bibliographies, and with Early Descriptions of America and Collective Accounts of the early Voyages thereto. For further information on this point I refer the reader to this most learned work.

However, to give an idea of the vast amount of literature that had been produced on America before the period of the Revolution, I transcribe one item from page 4 of the above-named introduction.

"M. Terneaux Compans, who had collected—as Mr. Brevoort thinks—the most extensive library of books on America ever brought together, printed his 'Bibliotheque Americaine' in 1837 at Paris. It embraced 1,154 works arranged chronologically, and all of them of a date before 1700."

CATHOLIC INDIAN LITERATURE.

Take one item alone, works written on or in the Indian languages by Catholic missionaries, a long catalogue might be made out. I will name a few: Works in the Timaquan language of Florida, by

Father Francis Pareya, O. S. F., printed between 1612 and 1627, including a grammar, catechism, prayers; Sagard's Wyandot Dictionary, 1632; Father White's books on the Maryland language, written soon after 1634; Bruya's Mohawk works, the Onondaga Dictionary, Garnier's Seneca and Cayuga books, Rales' Abnaki Dictionary Le Boulanger's Illinois Dictionary and Catechism, Garcia's Texan Manual, the works of Sitjar, Cuesta and other California missionaries.

All these were published before the independence of the Colonies. Works of the same kind by Catholic missionaries since the Revolution down to the present day would swell the list to an inconvenient length. When came the uprising of the Colonies and the war for independence, our country stood in need of loyalty in the masses, statesmanship in the leaders, money in the treasury, and fighting men in the field. Out of a population of 3,000,000 at that time the Catholic Church counted not more than 30,000 members. However, of loyalty, statesmanship, money and men she furnished more than her share.

FOREMOST IN THE REVOLUTION.

I leave aside the help that France and Spain gave to the struggling colonies, and speak only of what our Catholic forefathers at home did for their country. Their loyalty to their native land was not and has never been questioned; Toryism was not found among them; they had fled English misrule and tyranny, they were anxious to break off entirely with the land that only by a misnomer could be called the Mother Country.

Although Catholics had fared ill at the hands of their fellow-colonists; although in all the colonies they were oppressed with un-

just penal laws; although on the very eve of the War of Independence an outbreak of bigotry ran through the land on the occasion of the compliance of England to the treaty with France, in virtue of which, religious liberty and protection were guaranteed to Canada; although Methodists, with John Wesley, sided with England, and a very large portion of the Episcopalians took the same course, and Quakers, conscientiously averse to war, remained neutral, the Catholics spontaneously and universally adhered to the cause of independence.

Every Catholic was a Whig. Look into Sabine's "American Loyalists" (Boston, 1847). You will find there not one single Catholic name. Catholic Indians were animated with the sentiments of their white coreligionists, and in the North and in the West, under the lead of their own or Canadian chiefs, took the field against England in the cause of liberty. Canada without a doubt would have thrown her lot in with ours at that period had not New York politicians, led by John Jay, drawn the Continental Congress into the fatal mistake of denouncing the Canadians and their religion for the liberty England had granted them. As it was, the men of Saint Regis marched forth under Captain Lewis, and the army counted two regiments of soldiers from Canada.

Maryland, Pennsylvania, New York, Indiana, Illinois, furnished Catholic recruits out of all proportion to their number in the total population. The failure of the British to raise a Catholic regiment during their occupation of Philadelphia, in spite of extraordinary inducements, is evidence of the deep patriotism of the Catholic population in those days. Although before the war Catholics were debarred from holding a commission in the militia, yet many speedily

rose to high positions in the Continental army, and were among the most trusted of Washington's aids. The roll of those Catholic officers is a long and glorious one.

On the seas the great Commodore of our Navy was saucy Jack Barry! To detach him from the American cause Lord Howe offered him 15,000 guineas and the command of the best frigate in the English Navy. "I have devoted myself," was the answer, "to the cause of America, and not the value and command of the whole British fleet can seduce me from it."

Not only in the field and on the quarterdeck, but also in the council-room did Catholics have worthy and remarkable representatives. These put at the service of their country not only their wisdom but their wealth. Charles Carroll, of Carrollton; his cousin, Daniel Carroll, a brother of Archbishop Carroll, Thomas Fitzsimmons, a wealthy merchant of Philadelphia, and Thomas Sim Lee were members of the Continental Congress and signers of the Declaration of Independence.

The Catholics of that day were as one to sixty in numbers. Both in council, and especially in war, they contributed far beyond their share in the winning of liberty and the forming of this country. One of the reasons Benedict Arnold gave for his treason was that his zeal for Protestantism would not permit him to remain in a service which constantly brought him in contact with Roman Catholics. After the election of Washington to the Presidency an address on behalf of the Catholics of the country was presented to him signed by Rev. J. Carroll, Charles Carroll, Daniel Carroll, Thomas Fitzsimmons and Dominick Lynch. In his reply to this address Washington concluded with these words: "I hope ever to see America

among the foremost nations in examples of justice and liberty. And I presume your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their Government, or the important assistance which they received from a nation in which the Catholic faith is professed."

When the Father of his Country came to the end of his glorious life Archbishop Carroll in a circular letter to his clergy, dated Dec. 29, 1799, thus writes: "We Roman Catholics, in common with our fellow-citizens of the United States, have to deplore the irreparable loss our country has sustained by the death of that great man who contributed so essentially to the establishment and preservation of its peace and prosperity. We are, therefore, called upon by every consideration of respect to his memory and gratitude for his services to bear a public testimony of our high sense of his worth when living and our sincere sorrow for being deprived of that protection which the United States derived from his wisdom, his experience, his reputation, and the authority of his name."

THE ARMY SWELLED BY CATHOLICS.

In all subsequent wars that our country has had to undergo the American armies have swarmed with Catholic soldiers, and have produced a long line of officers who have reached the highest position of command. Of the service of Catholics in our late civil war I need not speak; the memory of them is living in the land.

Not only Catholic soldiers and sailors, officers and chaplains, but also our Sisters of Charity, on the field and in the hospital, have proved our loyalty to the country and demonstrate better than many

words, long statistics and eloquent description what the Church has done for the United States in the trying days of the fratricidal war. Catholics were then 1-120th of the whole population. Our contribution to the armies raised was far beyond that proportion. But it is not necessary to insist; no one questions the service we rendered then.

It is well known that in the war of 1812 the Catholics of New Orleans welcomed back to the city the victorious hero of the battle that decided the fortunes of that crisis, General Jackson, and in his presence celebrated in the Cathedral a solemn service of thanksgiving to Almighty God.

Just as in the War of Independence Rev. John Carroll, afterward first Bishop of Baltimore, went on a political mission with the commissioners appointed by Congress to secure the neutrality of Canada, so also in our civil war Archbishop Hughes, of New York, and Bishop Domenec, of Pittsburgh, performed confidential missions to European powers, and it is certain that Archbishop Hughes secured the neutrality of France and Bishop Domenec that of Spain.

The Catholics came out of the struggle for independence a hundred years ago with an honorable record. It is a remarkable coincidence that the organization of the American Church, begun in the appointment of John Carroll to the See of Baltimore, was contemporaneous with the organization of the United States, completed for the time being by the election of George Washington to the Presidency.

CATHOLICS THE FIRST TO PROCLAIM RELIGIOUS LIBERTY.

The struggle had educated the American people up to the idea and understanding of religious liberty. Laws discriminating against Catholics disappeared from the statute books of most of the States.

and liberty of worship gradually was proclaimed everywhere. The two clauses of the Constitution, one providing that "Congress shall not require any religious test as a qualification for office under the United States," and the other providing that "Congress shall make no laws respecting an establishment of religion, or forbidding the free exercise thereof," exerted a powerful moral influence on the States and infused a new spirit into their several constitutions.

On the other hand, the dominant idea in the mind of Bishop Carroll, who was as great a statesman as he was a churchman, an idea that has remained the inspiration of the Church, and has dictated all her policy of the last century, as recorded in the legislation of the three National Councils of Baltimore, was absolute loyalty to the letter and the spirit of the Constitution of the United States.

Bishop Carroll did not wish to see the Church vegetate as a delicate exotic plant. He wished it to become a sturdy tree, deep rooted in the soil, to grow with the growth and bloom with the development of the country, inured to its climate, braving its storms, invigorated by them and yielding abundantly the fruits of sanctification. His aim was that the clergy and people should be thoroughly identified with the land in which their lot is cast ; that they should study its laws and political constitution, and be in harmony with its spirit. From this mutual accord of Church and State there could but follow beneficent effects for both.

I have already stated what the Church did for the country in times of war. I now go on to outline briefly what benefits she has bestowed in the fairer fields of peace, education, industry, benevolence. These are the proper fields for her action. In these lie her nobler triumphs and greater gifts to man.

Among the greatest services that may be rendered to a nation is the increase of its industrial and producing population—of that class which by labor and thrift contribute to the growth not only of the numbers but also of the wealth of the country. In 1776 the Catholics were 25,000 or 1-120 of the entire population ; in 1790 they were 32,000 or 1-107 of the population.

Progressively they grew in numbers until to-day they are at least 10,000,000, or almost one-sixth of the population. During 30 years prior to 1876 the

IRISH CONTRIBUTED OVER 2,000,000 TO THE COUNTRY.

The Germans come next, but for some years the emigration from Germany outnumbers that from the British Isles ; a large proportion of the German contingent is Catholic.

At the present time the Italian and Hungarian arrivals are more numerous combined than either the Irish or the German taken singly. Besides immigration, there have been other sources of increase which must be credited to the Catholic element ; accessions by the annexation of Louisiana, California, Texas and New Mexico, and the birth-rate.

THE BIRTH-RATE IN THE UNITED STATES IS ALL IN FAVOR OF THE CHURCH.

The Irish, the Catholic Germans and the Canadians are proverbially prolific ; and there are other reasons, which we may not enter upon here, and which point to an entirely disproportionate increase of Catholics in the near future.

This is especially remarkable in the New England States. During the late heated controversy upon the school question in Massachusetts,

a Protestant writer in one of the leading magazines counseled moderation to her co-religionists, on the ground that Catholics would soon make the laws of Massachusetts. Their birth-rate in that State was to that of Protestants in the proportion of four and a half to one; and the example of Massachusetts would appear to be finding imitation through the States.

The increase of clergy and churches has kept pace with the increase of population. In 1790 we had one Bishop, 30 priests and a proportionate number of churches. To-day we count 13 Archbishops, 73 Bishops, 8,332 priests, 7,523 churches.

It goes without saying that a certain amount of property is necessary to the carrying on of the Church's work, and that such property must have grown apace with our numbers.

THE PROPERTY OF THE CHURCH IS NOT WEALTH,

strictly speaking, if by wealth is understood accumulated or surplus capital. We cannot be said to have wealth, since our churches, our educational and charitable establishments are not sufficient for our numbers, and are yet in a struggle for bare existence.

What may be the value of the property held by the Catholic Church to-day we have no certain means of telling, and await with some curiosity the verdict of the late United States census on that point. Individual Catholics, though not reckoned among the great millionaires of the land, have grown wealthy.

OUR CATHOLIC COLLEGES.

One hundred years ago, when Georgetown College was founded \$100 was considered a munificent donation; a few years ago, when the Catholic University was founded in Washington, donations of

\$10,000, \$20,000, \$50,000, \$100,000, and one single donation of \$300,000 were forthcoming. In St. Paul, Minn., a man, a Protestant himself, yet the husband of a Catholic and the father of a Catholic family, made to Archbishop Ireland the princely gift of \$500,000 for an ecclesiastical institute of learning.

In 1789 there was but one Catholic educational house in the land, Georgetown College. To-day there are 35 ecclesiastical seminaries for the training of candidates to the priesthood, 102 colleges, and about 635 female academies. This vast system of secondary education is crowned by a National school of the highest grade, the Catholic University of America, lately opened at Washington, as yet in an infant and incomplete condition, but destined in a short time to be a crowning and completing of all the branches of learning begun in the primary and pursued further in the secondary schools of the Catholic educational system. For if the Church in this land has such a system, it is forced to it by the necessities of the case.

THE SCHOOL QUESTION.

I go into no controversial considerations; I simply state a fact; the public school as now conducted, admirable as it certainly is in point of instruction, cannot satisfy the Catholic idea of education. Catholics, therefore, are driven to the hard necessity of fostering a system of Catholic primary schools—a hard necessity since they must add to the taxes they pay to the public school system of the country large contributions for the building and running of their own schools. Thereby they are rendering to their country a double service.

For every child they educate in the Catholic schools they spare to

the State a proportionate expense. To every child they educate in the Catholic schools they impart the essential principles of good citizenship, religion and morality. I prove this latter assertion by words of George Washington :

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and to cherish them. * * * And let us with caution indulge the supposition that morality can be maintained without religion.

“Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue or morality is a necessary spring of popular government. This rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundations of the fabric?”

Catholics have to-day in the United States 3,194 parochial schools giving education to 633,500 children. Taking together our secondary schools, academies and colleges, our primary schools, parochial schools proper, and certain of our charitable institutions, the chief work of which is the bringing up of orphans, I think I am safe in asserting that we educate nearly 800,000 children.

Of late years a movement which has become very widespread in England is beginning to take on respectable proportions in this

country ; it is known as the University Extension, and is an effort to extend to the masses and popularize even higher education. Something of the kind is in existence among Catholics, and has been for some time past.

In many cities there are Catholic literary societies, made up mostly of young men, graduates from our colleges and high schools. These are, as it were, an extension of secondary education. Moreover, in almost every parish there is in existence, or there is being formed, a Reading Circle, which is as the extension of the primary school. It is evident from what I have stated in this paragraph that the Church favors the education and the continual intellectual development of her members, and in so far renders valuable service to the Republic.

OUR CATHOLIC NEGROES.

The negroes are our fellow-citizens, the Indians are the wards of the nation ; whoever labors for the welfare of these two classes of fellow-men does service to his country. For them what has the Catholic Church done, and what is she doing? In a sermon preached on the occasion of the Baltimore Centenary last year, Archbishop Ryan spoke some solemn words on these two questions.

“ I believe,” he said, “ that in the last century we could have done more for the colored people of the South and the Indian tribes. I believe that negro slavery and the unjust treatment of the Indians are the two great blots upon the American civilization. So I feel that in the Church, also, the most reasonable cause for regret in the past century is the fact that more could have been done for the same dependent classes.”

Too true. But there are signs of a revival of the zeal in these two

fields of missionary work. For in our own time that noble-hearted woman, Miss Drexel, has devoted herself and her very large fortune to the negro and Indian missions, and annually the sum of \$70,000 or \$80,000 is contributed by the Catholics of the United States to the same purpose.

Present statistics show that 151,614 negroes are members of the Catholic Church; that they have 27 places of worship, 110 schools, giving education to 6,460 children, 10 orphanages and charitable institutions. Thirty-three priests minister to the Catholic colored population, and lately a college and ecclesiastical seminary have been established in Baltimore, appropriated exclusively to the training of candidates for the priesthood who will devote themselves entirely to the colored missions.

There lies before the Catholic Church a duty toward the colored population of the United States which she will not neglect, and in which, once she gives herself earnestly to the task, success cannot fail to attend her efforts.

We have seen in the beginning of this paper how heroically the early Catholic missionaries labored and died in the task of converting the Indian tribes to Christianity. The obstacles that were then in the way of complete success increased with the flow of white settlers, and are in full operation to-day, with the addition of a political situation anything but favorable.

Indians are not considered to be free men, but the wards of the nation. Religious liberty in the sense we understand and enjoy it is not among the rights accorded to them. The policy of the Government has not been always uniform in this respect. At one time the tribes were parcelled out for religious and educational training

among various religious bodies, and Catholic Indians were assigned to non-Catholic ministers and teachers. The present administration seems inclined to adopt a system not less unfavorable to the work of the Church—that of Governmental schools, from which all Christianity, or at least all Catholic Christianity, will be excluded. However, the good sense of the American people may interfere with the complete execution of that plan. At the present moment statistics of the Church's work among the Indians stand thus: Catholic Indians, 87,375; churches, 104; priests laboring exclusively among them, 81; schools, 58; pupils in Catholic schools, 3,098.

OF THE CHARITIES AND CHARITABLE INSTITUTIONS OF THE CHURCH,

I can speak only briefly. We count in the United States 553 charitable institutions directly under the control of the Church and in the hands of men and women who are exclusively devoted by vows of religion to the many works of Christian benevolence.

There is no phase of human misery and affliction for which the Church does not provide some antidote, some alleviations. She has foundling asylums to receive and shelter abandoned infants, orphan asylums to be homes for children whom death has left without father or mother, hospitals for every species of bodily and mental disease, Magdalen asylums and Houses of the Good Shepherd for the shelter and reclaiming of women who have fallen victims to their own weakness or to the false promises of the seducer, reformatories for boys that have taken the first step in the path of vice or are exposed to its dangers, retreats for the aged where men and women without homes find on the threshold of the grave a refuge from the storms of life, and a novitiate to prepare them for eternity.

Besides the 553 charitable institutions which are in the hands of religious men and women, there is a very large number of societies charitable in their character and aims, the management of which is left in the hands of the Catholic laymen who compose their membership, though more or less under the sanction and control of their respective pastors.

CATHOLIC SOCIETIES.

Such are the Mutual Benevolent Societies; their aims are very much alike, but their names are many and various, and their aggregate membership runs away up into the hundreds of thousands. These societies very naturally are formed on lines of nationality; they are Irish, German, American, Polish, Canadian, etc.

In contrast with these Mutual Benevolent Associations is the St. Vincent de Paul Society, which is based on no national lines, but is strictly Catholic, being made up as to membership of all nationalities, and doing its work among all without distinction of race or color. Almost every parish in cities has a St. Vincent de Paul Society attached to it.

The members of this admirable association visit personally the poor in their homes, inquire into their condition, and distribute aid where it will do the most good. They give their services gratuitously, and the means to accomplish their work are gathered by contributions voluntarily given by themselves in such a manner that neither member knows what his neighbor contributes.

Of late years the care of immigrants landing in New York has attracted the attention and engaged the sympathies of our Catholic Associations. This work is only at its beginning; already two houses, one for German, the other for Irish immigrants, have been

opened in New York, to serve as bureaus of information and temporary lodging places. The work of colonizing immigrants in the Western States and Territories has been undertaken and carried on with great success by colonizing societies.

THE GREAT SOCIAL PROBLEM

is that of capital and labor; many are the schemes that have been put out to solve the problem. But they are all partial and incomplete remedies, because they look only to the material and temporal interests of man, and man after all is something more than a being of matter and time. He is a being under a higher dispensation, under the law of Christian charity. All social schemes based on the assumption that man's good lies in the natural order alone must fail. The brotherhood of man is a dream unless it be founded in the Fatherhood of God. In the Christian dispensation in which we live the natural order cannot stand without the support of the supernatural order. The Catholic Church is the authorized representative and exponent of the supernatural order. True, it is not her official duty to devise special social schemes for special social disorders; but it is her duty to see to it that all schemes devised are founded in Christian principles and do not antagonize the law of nature and the law of God.

An illustration of her position in this social question of labor and capital was given a few years ago, when on the representation of the American Hierarchy the Holy Father forebore to take action against the Knights of Labor, thus admitting that labor has rights in the face of capital and is justified in asserting those rights as long as the means employed are not against natural justice or Divine law.

On that occasion a very great service was rendered to the country, to the laboring masses and to the capitalist class also. For is it not better for capital to find itself in the presence of moral right and force than in the presence of physical might and brute force? That service is but the earnest of many to come in the same line for which the country may have to bless and thank the Catholic Church. She alone of all religious bodies has the authority to speak frankly the truth to all, rich and poor, and the moral power to enforce that truth on the prouder classes and on the humbler but more dangerous because more aggrieved masses.

A GREAT EVIL.

One great evil that threatens the American people is divorce. Divorce means contempt of the marriage bond, avoidance of the responsibilities and duties of family life; it means the sapping of society at its very sources. The nation where divorce is of wide extension and long continuance must perish. Such is the verdict of logic and history.

THE CATHOLIC CHURCH

never allows complete divorce, but allows for certain good reasons "limited divorce," or separation from bed and board.

This limited divorce is hardly known or sought after by non-Catholics; for out of 328,716 divorces granted between the years 1867 and 1886, only 2,099 were limited divorces, and no doubt many if not all of these were granted to Catholic parties. That was a revelation to make a lover of his country pause in saddest musing, that report made on order of Congress by Carroll D. Wright. Within

twenty years 328,716 divorces had been granted in the United States. Within that period the population had increased 60 per cent., the divorces 157 per cent.

The different aspects of this statistical report deserve study. Out of these many aspects I wish to present one that has a bearing on the main purpose of this paper. In Connecticut there was in the year 1874-75, one divorce for every 8.84 and 8.81 marriages. Gradually this proportion diminished to one divorce for every 13.09 marriages in 1886. In Vermont the proportion was in 1874-75, one divorce to 14.97 and 14.26 marriages; in 1886 one divorce to 20.06 marriages. In Massachusetts in 1878 one divorce to 22.54 marriages; in 1886 the proportion one divorce to 31.89 marriages. Meanwhile in all the other States the proportion was on a steady increase.

Now the question is, how account for the decrease in the above-named States? • Here is the account in one word: The increase of the Catholic population in those States. It is well worth while quoting a remark of Mr. Carroll D. Wright on this point:

“However great and growing be the number of divorces in the United States, it is an incontestable fact that it would be still greater, were it not for the widespread influence of the Roman Catholic Church.”

The only remedy to this terrible evil is a return to the legislation of the Church, which is the legislation of Jesus Christ Himself, on matrimony.

THE SUNDAY QUESTION.

The Divine institution of a day of rest from ordinary occupations and of religious worship, transferred by the authority of the Church

from the Sabbath, the last day, to Sunday, the first day of the week, has always been revered in this country, has entered into our legislation and customs, and is one of the most patent signs that we are a Christian people.

The neglect and abandonment of this observance would be sure evidence of a departure from the Christian spirit in which our past national life has been moulded. In our times, as in all times past, the enemies of religion are the opponents, secret or avowed, of the Christian Sabbath. A close observer cannot fail to note the dangerous inroads that have been made on the Lord's Day in this country within the last quarter of a century. He renders a service to his country who tries to check this dangerous tendency to desecration.

It would not be difficult to show that the observance of Sunday is fraught with the greatest social blessing ; as proof, look at the social ills that have befallen those Christian nations that have lost respect for it. Solicitous to avert from the United States those disastrous consequences, the Catholic Church has been a strenuous upholder of the sacred character of the Lord's Day. On no point has she been more clear and emphatic in her legislation, recorded in her Plenary Councils, and notably in the Third Plenary Council held in Baltimore in 1884. It is to be hoped that all her children in these States, casting aside the abuses of the European lands whence they come, may accept loyally and carry out thoroughly that salutary legislation.

CATHOLIC TOTAL ABSTINENCE.

Akin more or less to all the foregoing questions, intimately bound up with the observance of Sunday, with the sufferings of the labor-

ing classes, with education, is the question of temperance. The greatest statesmen of all times have seen in drunkenness the direst plague of society, the main source of its crimes and pauperism. And yet, by an inconsistency that amazes the student of political history, they have not only not sought and applied a serious antidote, but have turned the very evil into a source of national revenue.

However, to pass on to more relevant considerations, if he who seeks to stay and remove the curse of drink is to be accounted a social benefactor, then we may claim that attribution for the Church. The legislation of the Council of Baltimore is precise and vigorous in this matter; Catholic Total Abstinence and Father Mathew Societies are everywhere in the land. A few years ago, in a brief address to Archbishop Ireland, the Holy Father, Leo XIII., gave his approbation, in words that cannot be misunderstood or misinterpreted, to total abstinence as an efficacious remedy for intemperance, and to total abstinence societies as being engaged in a work beneficial to the State and the Church.

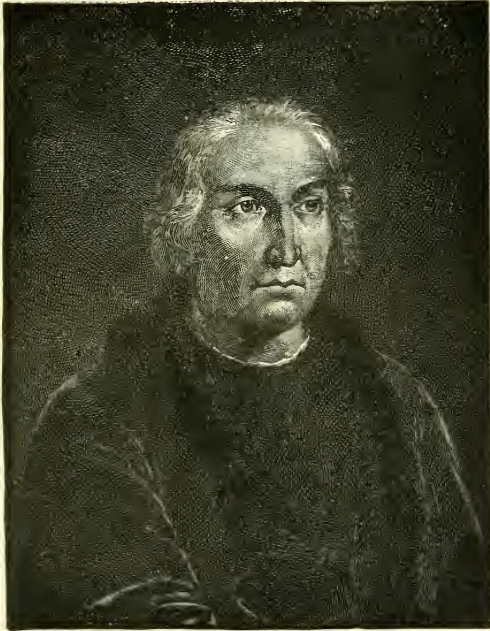
If it be objected that many Catholics are delinquent in this matter to the wishes of the Church, that in fact the retail liquor business is largely in the hands of Catholics, our answer is that unfortunately the State does not co-operate with the Church in this important question; that laws against drunkenness and legal restrictions on the sale of intoxicants are allowed to be violated; that what is called the necessities of politics are at war with the spirit of the Church, the virtues of the citizen, the good of the social body; that this is a case in which corrupt politics and loose administration of law shelter the unfaithful or the less worthy children of the Church from her salutary influences and commands.

**NO CONSTITUTION IS MORE IN HARMONY WITH CATHOLIC PRINCIPLES
THAN IS THE AMERICAN.**

And no religion can be in such accord with that constitution as is the Catholic. While the State is not absorbed in the Church, nor the Church in the State, and thus there is external separation, they both derive their life from the same interior principle of truth, and in their different spheres carry out the same ideas, and thus there is between them a real internal union. The Declaration of Independence acknowledges that the rights it proclaims come from God as the source of all government and all authority. This is a fundamental religious principle in which Church and State meet.

From it follows the correlative principle that as God alone is the source of human rights, so God alone can efficaciously maintain them. This is equivalent to Washington's warning that the basis of our liberties must be morality and religion. Shall, then, the various Christian churches have influence enough with the millions of our people to keep them in morality and religion? No question can equal this in importance to our country. For success in this noble competition, the Catholic Church trusts in the commission given her by her Divine Founder to teach and bless "all nations, all days, even till the end of the world." For guarantee of the spirit in which she shall strive to accomplish it, she points confidently to history's testimony of her unswerving assertion of popular rights, and to the cordial devotedness to the free institutions of America constantly manifested, in word and in work, by her Bishops, her clergy and her people.

THE MAKERS OF HISTORY
EMBRACING
CHAMPIONS OF OUR CHURCH



CHRISTOPHER COLUMBUS.

AND

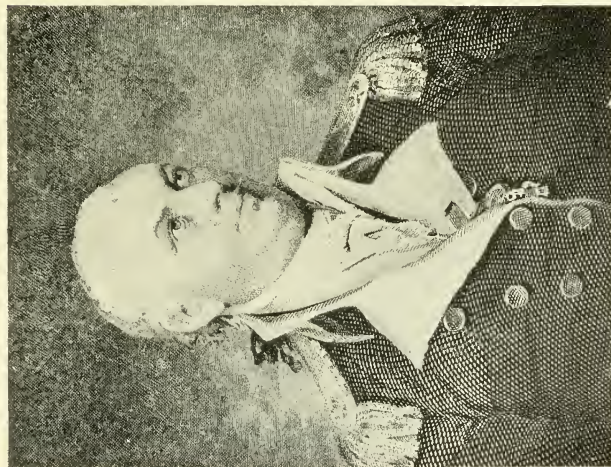
HEROES OF OUR COUNTRY



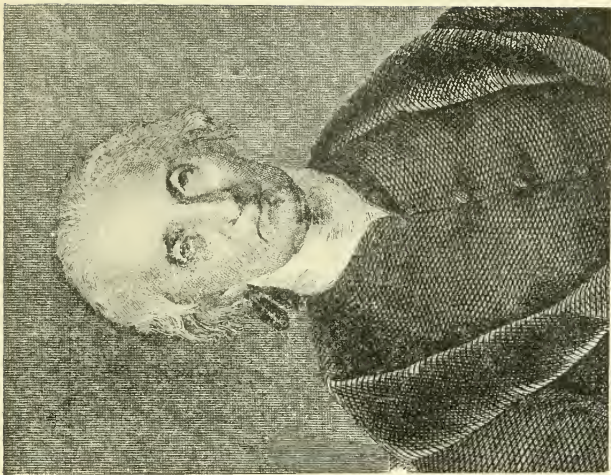
CECIL CALVERT, SECOND LORD BALTIMORE.
Founder of the Catholic Colony of Maryland where religious
freedom first found a home in the whole world



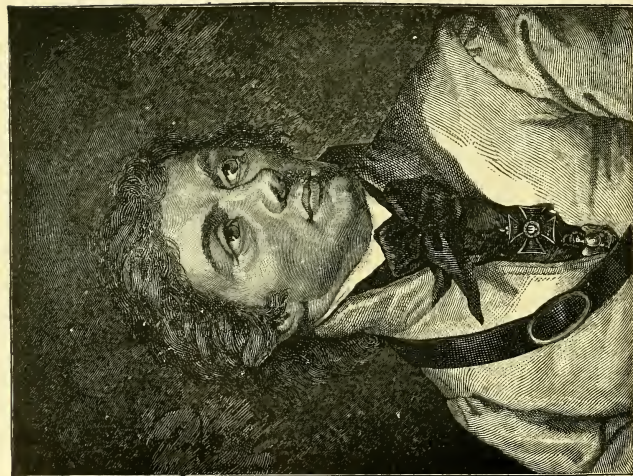
MOST REV. JOHN CARROLL, D. D.
First Archbishop of the United States, and a Champion of Freedom.



•
COMMODORE JOHN BARRY.
The "Father of The American Navy." He was an Irishman and a Catholic.



CHARLES CARROLL "OF CARROLLTOWN."
The famous Signer of the Declaration of Independence was a brother of the Archbishop.



THADDEUS KOSCIUSKO.

A native of Poland, a lover of liberty and a son of the Church. He came to America with Lafayette to fight for American Independence.

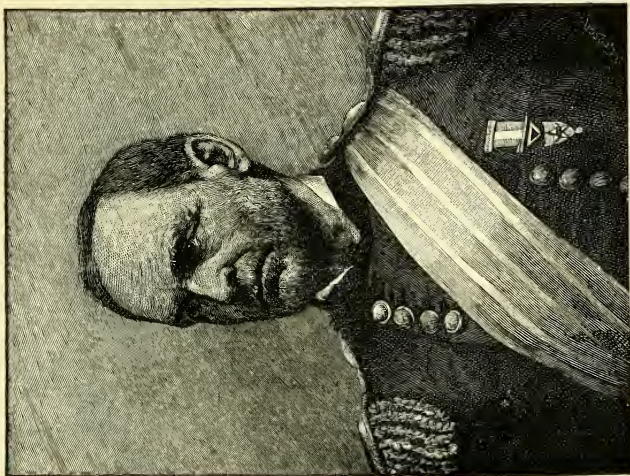


MARQUIS DE LAFAYETTE.

A young patriotic Catholic Nobleman of France. Equipping a vessel at his private expense he sailed for America and tendered his sword to Washington in aid of the Colonies.



GEN. PHILIP HENRY SHERIDAN.



GEN. WILLIAM TECUMSEH SHERMAN.



ROGER BROOKE TANEY, LL. D.

An eminent son of the Catholic Church, born in Maryland, March 17, 1777. He was Chief Justice of the United States during the Civil War. Appointed to succeed Justice Marshall in 1851, by President Jackson, he occupied the office until his death, Oct. 12, 1864.



JUSTICE EDWARD D. WHITE.

A native of Louisiana; became U. S. Senator in 1891; was recognized as a constitutional jurist of superior ability, and appointed to the Bench of the Supreme Court of the United States by President Cleveland in 1893. Justice White was the second Catholic appointed to the highest national tribunal.



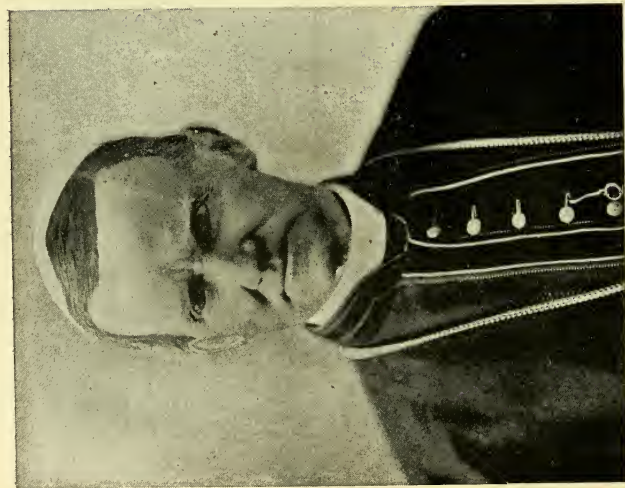
REAR-ADMIRAL FRANCIS M. BUNCE.

An American by birth, a Catholic by faith. This distinguished officer, a native of Connecticut, served with credit as naval cadet from May, 1824 to 1829, passing through all grades of service, he was commissioned Rear Admiral, Feb. 6th, 1856.



REAR-ADMIRAL THOMAS C. SELFIDGE.

Son of an eminent American naval officer of the same name. He served in every grade of the Navy from Cadet to Rear Admiral with distinction until he was retired on account of age, Feb. 6th, 1868. This eminent naval officer is a son of the Catholic Church.



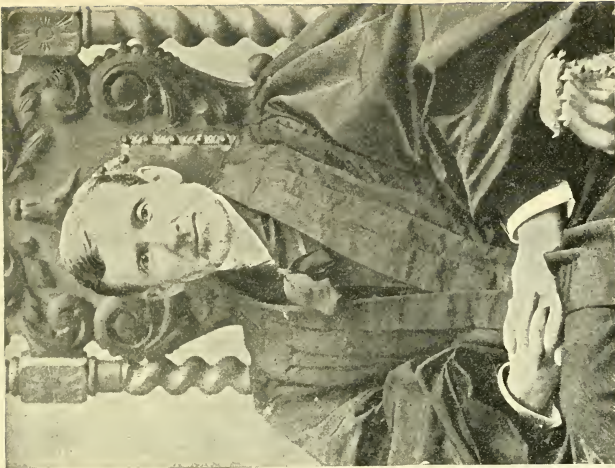
HIS EMINENCE JOHN CARDINAL McCLOSKEY, D.D.
First Native American created Cardinal.



THE MOST REV. JOHN HUGHES, D. D.
Archbishop of New York during the Civil War.



THE MOST REV. SEBASTIAN MARTINELLI.
Our Second Apostolic Delegate in the United States.



HON. JOSEPH MCKENNA.
Justice U. S. Supreme Court. The third Catholic to sit on the Supreme Court Bench.



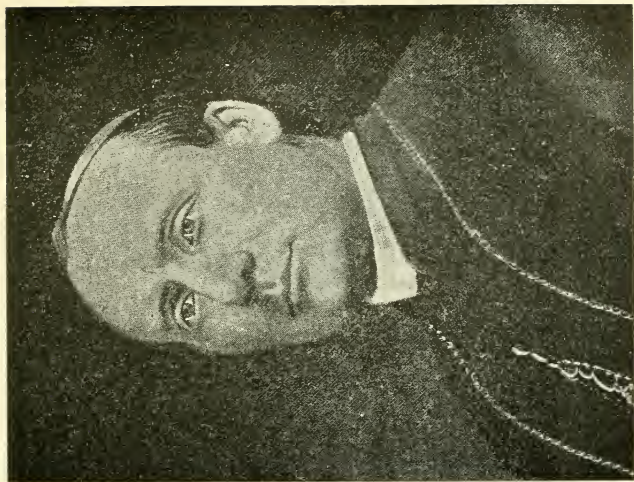
HIS EMINENCE FRANCIS ARCHBISHOP SATOLLI.
Our First Apostolic Delegate.



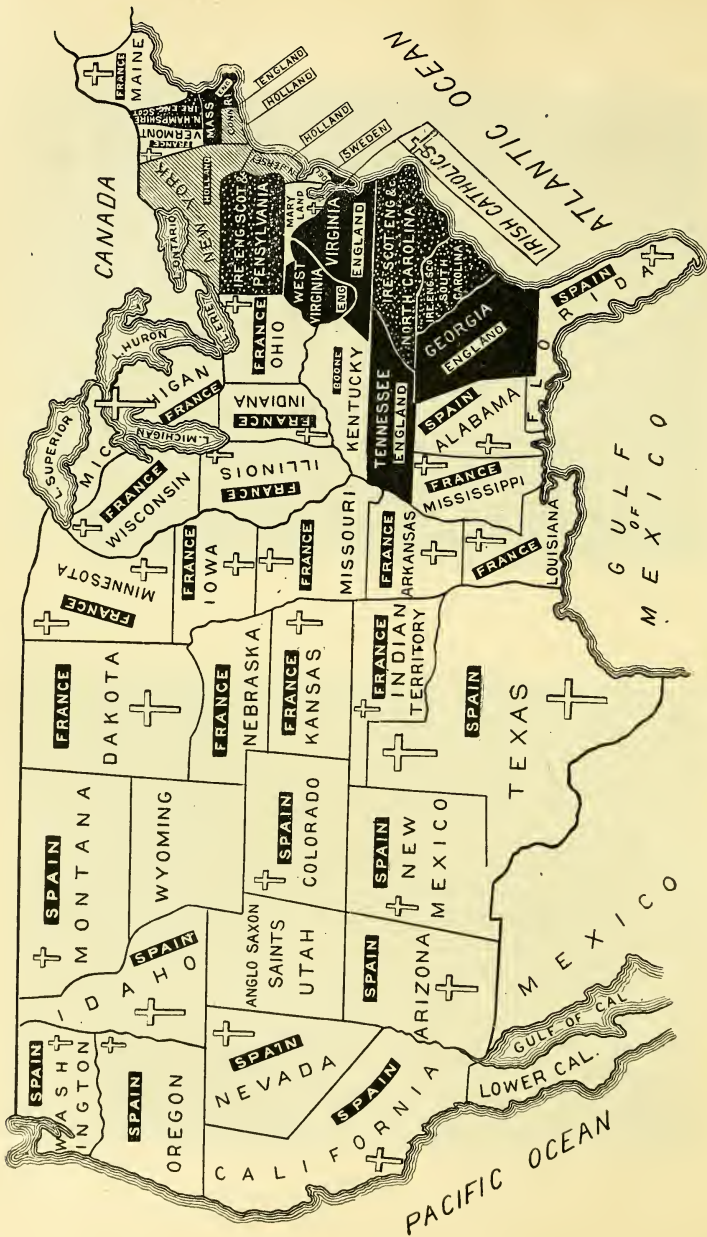
MOST REV. JOHN IRELAND, D. D.
Archbishop of St. Paul, Minn. He was Chaplain of the Fifth
Minnesota Regiment during the Civil War.



RIGHT REV. THOMAS J. MONSIGNOR CONATY, D.D.
Second Rector of the Catholic University



RIGHT REV. J. J. KEANE, D. D.
First Rector of the Catholic University of America.



THE ORIGINAL CATHOLIC SETTLEMENT OF THE UNITED STATES. (Page 1.)
 The sign of Christ's Cross is over it all—"A soil fertilized by the blood and sweat of Catholic Explorers, Founders and Missionaries."

The Achievements of the Church

... AND ...

Her Sons in American History.

THE TESTIMONY OF GREAT WRITERS.

BY

HON. J. L. MACDONALD.

A GRAND TEMPLE OF LIBERTY.

THERE is no country on the face of the earth whose citizens, as a body, are so free from religious prejudice and sectarian bias, as the United States. Our people, with but few exceptions—as becomes the citizens of a great republic—have learned to respect each other's opinions ; and, recognizing the fact that man is accountable to God alone for his religious belief, they have agreed to disagree, where they differ, and to insist that no one shall be disturbed in the enjoyment of the inestimable right of freedom of conscience.

The friends and admirers of human freedom, in other lands, regard the United States—and rightly so—as a grand temple of liberty, in which they all would fain reside. It so appears to them, because here, more than under any other government upon the globe, our people enjoy “life, liberty and the pursuit of happiness,” and because here the oppressed of all nations have found a refuge from tyranny, oppression and wrong.

The arch which would represent the entrance to this temple of liberty is our constitution, and its keystone is that provision which secures to all living under its protecting ægis, religious as well as civil freedom ; the right to worship God according to the dictates of their own consciences. In the language of the author of the Declaration of Independence, this constitution "has banished from our land that religious intolerance under which mankind so long bled and suffered !"

But there are exceptions to every rule, and this country is not without them. Now and then there arises a bigoted Cassandra who attempts to disturb the spirit of harmony and good will that exists among our citizens, by frantic appeals to religious prejudice, and by doleful forebodings of dangers which have been foretold for almost a century, but have not yet materialized. In the recent past, our country had an exhibition of these "alarming" prognostications, and the periodical and oft-refuted effort was made to array the Catholic Church as the enemy of republican institutions. But the attack met the fate of its predecessors, and is now scarcely remembered. The Catholic Truth Society * has, however, concluded that it is due to the members of the Catholic Church, and the American people, that the truth of our history, as to the Catholic portion thereof, be made more generally known. They have concluded that the most crushing rebuke that can be administered to these maligners of the Catholic Church and its members, is to place before our citizens the Catholic pages of American history, and I have been requested to perform that duty.

* The present chapter was originally prepared as a lecture, and delivered before the Catholic Truth Society at St. Paul, Minn., Feb. 18, 1894. The Editor has omitted a few local allusions only.

I would have much preferred that the task had been assigned to other and abler hands; but, believing it to be the duty of us all to aid and assist this Society in its laudable efforts when we can do so, I have concluded to comply with that request, to the best of my ability.

It will be hardly necessary for me to remark that my paper on this subject can be but little more than a brief statement of historical facts.

It is not my intention to claim or seek to establish, in the mind of my fellow Catholics, that the great body of which we are members, is entitled to the credit of possessing a historical record superior to that of any of our non-Catholic brethren. I do not intend to even institute a comparison. I shall simply state facts and let them speak for themselves. If any one expects me to indulge in the denunciation of those who differ with us in matters of religion, he will be disappointed. Any institution that cannot maintain itself except by assailing those who differ with it, does not deserve to live.

The Catholic Church has not been compelled to rely on the denunciation of others for existence; and the assaults of her enemies, for ages past, have failed to make an impression upon her. Upon this point the distinguished Protestant writer, Lord Macaulay, in 1840, said:

LORD MACAULAY'S TESTIMONY.

“The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the

Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon, in the nineteenth century, to the Pope who crowned Pepin, in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains not in decay, not a mere antique; but full of life and youthful vigor. The Catholic Church is still sending forth, to the farthest ends of the world, missionaries as zealous as those who landed in Kent with Augustine, and is still confronting hostile kings with the same spirit with which she confronted Atilla. The number of her children is greater than in any former age. Her acquisitions in the new world have more than compensated her for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her community are certainly no fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments, that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on

Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

The history of the fifty eventful years that have transpired since Lord Macaulay wrote those lines, have certainly furnished evidence of the wisdom and foresight he exhibited, in his prophetic statements.

My purpose accordingly is simply to show, by a candid and truthful reference to American history, that the Catholic portion thereof is a record of many of the most important events contained therein, and reflects fully as much credit upon Catholics as is reflected by any other portion upon any other denomination. In fact so interwoven in the history of this country are the deeds of distinguished and devoted Catholics, that were we to prune it of the record of those deeds, its brightest pages would be obliterated, and many of its noblest and proudest recitals of self-sacrificing heroism and patriotic virtue would be lost.

A CATHOLIC DISCOVERY.

I would ask you to go back with me, in imagination, to the fifteenth century, and into the city of Genoa. We enter a certain house, and looking into a room therein, we discover a man whose dress and bronzed and weather-beaten countenance indicate him to be a seafaring man. He is kneeling—perchance before a crucifix—around him are lying maps, charts and nautical instruments peculiar to his

occupation. In that attitude he is appealing to his Creator to smile upon his efforts, and grant him success in carrying out an undertaking, the magnitude of which, when first suggested, startled some, and created ridicule in others, as an insane idea—the discovery of a Western Hemisphere, or as some called it, a “new world.”

That man is Christopher Columbus, the discoverer of America, whose character and subsequent career fully justify me in introducing him as I have done. Calm, persevering and patient, under the most trying difficulties; dignified in his deportment, at all times master of himself, he commanded the respect and elicited the esteem of all with whom he came in contact.

The difficulties which he met and overcome, in carrying out his undertaking, and in accomplishing an object so grand in conception and stupendous in result, shows him to have been well qualified, by nature and education, for an enterprise so arduous. He first applies to the government of his native town, Genoa—anxious that it should share and participate in the honor that might arise from so grand an enterprise—but, to his great mortification, they treated his theory as a visionary scheme. He next applies for aid to King John II., of Portugal, and is again refused. He then sends his brother Bartholomew to England, to solicit the patronage of Henry VII., but Bartholomew having been captured by pirates, failed to reach England for several years.

Disappointed in his applications to other courts—but not disheartened—Columbus in 1486 applied to that of Spain. Here he was fortunate in having a powerful friend and mediator in Father Juan Perez, guardian of the monastery of La Rabida, the queen's confessor, and an ecclesiastic of great influence and ability. Through the repre-

sentations and mediation of this distinguished divine, a favorable hearing was granted to the propositions of Columbus. Still circumstances conspired against him, even here, in the accomplishment of his object. Spain had just emerged from a long war with the Moors, who had been expelled from Grenada, and the state of her finances was so low as to render it impossible for him to receive assistance from the public treasury, and Ferdinand was compelled to acknowledge his inability to assist him in his enterprise.

But through the influence of Father Perez, who spoke to the queen of the glory which would result from the achievement and success of the enterprise, and which would forever attach to her reign; and of the extension of the Catholic religion over the countries to be discovered, this noble queen—appropriately styled “Isabella the Catholic”—pledged her crown jewels, and thereby raised the means necessary to complete the preparations for the voyage.

Thus after six years of patient solicitation, and after surmounting difficulties under which any other than Columbus would have succumbed in despair, the discoverer of this continent was enabled, by the munificent aid and liberality of “Isabella the Catholic”—effected through the mediation of a Catholic priest—to carry out his projected enterprise, and open up to the “old world” this vast and glorious land of ours.

A squadron was fitted out, consisting of three vessels of inconsiderable size, and when ready for sailing, Columbus—ever mindful of his duty as a Catholic—proceeded with his crew in solemn procession to the monastery of La Rabida, and there at the hands of their friend, Father Perez, partook of the sacraments, and committed themselves to the protection of Heaven. They then took leave of their friends.

whom they left full of gloomy apprehensions with respect to their perilous undertaking.

On the morning of the third of August, 1492, Columbus set sail from the harbor of Palos, in the Santa Maria, the largest vessel of his squadron, followed by the Pinta and Nina. I will pass over the account given of his perilous voyage; that long and doubtful period—his accidents—the discontent and almost mutiny of his crew, who failed to possess the perseverance to continue on across the trackless ocean, but for the indomitable energy of their commander—until the morning of the twelfth of October, 1492, when we find him and his crew first looking upon the island of San Salvador, the first portion of the American continent which he had discovered.

Their first act is to offer up thanks to God, and, under the leadership of the crew of the Pinta, to sing hymns of praise and thanksgiving, in tears of joy and congratulation. This office of gratitude to Heaven is immediately followed by an act of retribution to their commander, by that portion of the men who, but a few days before, required all the self-possession and address of the admiral to preserve his ascendancy and insure the completion of the voyage; they threw themselves at his feet, and, with the humblest acknowledgments of their rashness and disobedience, besought forgiveness.

The boats were lowered and rowed to shore, and Columbus, as the representative of Spain, is the first to step upon the long wished for land, followed by those who accompanied him. They bear aloft the banner of the cross and, erecting it upon the shore, prostrate themselves before it and again return thanks to God.

The world is therefore indebted to the Christian zeal of a Catholic nation, and its noble queen and her spiritual adviser; but more than

all to that great man and heroic Catholic—Columbus himself—for the accomplishment of this great undertaking, and the opening up to commerce, civilization and Christianity, of the fairest portion of the earth. The cross, the emblem of man's salvation, and symbol of Catholic faith, is planted upon the shores of the new world. I will now pass to a review of later events connected with our history.

The next important event in the history of our country, which I shall take up and consider, is the establishment of

CIVIL AND RELIGIOUS LIBERTY.

Notwithstanding Columbus discovered the "new world" for Spain, she secured but a small portion of the southern part of what is now known as the United States. France settled Acadia and Canada, and England succeeded in colonizing the greater portion of the United States, or what is generally known as the original colonies.

With the settlers from the "old world" came its prejudice and bigotry. The home government insisted upon maintaining absolute sway and authority over its subjects, and "civil liberty"—so-called—was refused the colonies until the seventeenth century. Prior to that time the colonies were but mere settlements, subject to the control of such irresponsible rulers or governors, as chance, coupled with the caprice of their sovereign, placed over them.

The first colonial assembly ever convened in America, assembled at Jamestown, Virginia, on the nineteenth of June, 1619, and American historians style that day "the birthday of civil freedom in our country." To a certain extent it is. The charter under which that assembly convened, secured rights which were sufficient to form the basis of political liberty; but one great element was wanting to make their liberty complete; and that was *religious freedom*.

CATHOLICS THE FIRST TO ESTABLISH RELIGIOUS FREEDOM.

That grand element in our government, which has made our land the asylum for the oppressed of all nations, had not yet been incorporated into the laws, regulations or charters of any of the colonies; and it remained for a Catholic to *first* introduce and establish perfect civil and *religious* freedom upon the American continent.

Sir George Calvert—Lord Baltimore—a Catholic gentleman, who was distinguished as a statesman in England, and had held the office of Secretary of State under James I., sailed to Virginia in 1631, in search of an asylum for himself and his persecuted brethren; but meeting an unwelcome reception on account of his religion, he fixed his attention upon a territory beyond the Potomac. Finding it unoccupied and well adapted to his purpose, he immediately returned to England and secured of Charles I. a grant of the land. In honor of Henrietta Maria—the consort of Charles—the country was called Maryland.

Before the patent was completed Sir George died, and the grant was transferred to his eldest son, Cecilius Calvert, who inherited the titles of his father and became Lord Baltimore. Preparations were immediately made for the settlement of a colony. Remaining in England himself, Cecilius Calvert appointed his brother Leonard as governor of the intended settlement; on the twenty-second of November, 1633, emigrants to the number of about two hundred set sail from the Isle of Wight, in two small vessels, the "Ark" and the "Dove," and after a tedious voyage, arrived, in March of the following year, on the shores of the Chesapeake.

Following the example of Columbus, they immediately erected a cross and returned thanks to God, who had conducted their voyage

to so happy an issue, and then took possession of their colony in the name of their sovereign. Their next act (one which performed by William Penn nearly *fifty years later* has been extolled by historians, and has made his name distinguished), was to purchase the lands from the natives before building.

TESTIMONY OF KEARNEY.

Of the founders of this colony, Kearney, in his "**Compendium of Ancient and Modern History**," says :

"The leading features of the policy adopted by the founders of this colony, claim our warmest admiration. Their intercourse with Indian tribes was marked by the strictest equity and humanity ; at the same time the unrestrained exercise of opinion, in matters of religion, granted to the professors of every creed, reflects the highest honor upon the memory of Lord Baltimore and his benevolent associates. Whilst the Episcopalians of Virginia would suffer no other form of worship among them, except that of the Church of England, and whilst the Puritans of New England punished with fines, tortures and exile all those who differed from their creed, the Roman Catholics of Maryland, transcending the proscriptive principles of the age, extended their arms and invited among them the victims of intolerance from every clime."

TESTIMONY OF BANCROFT.

Nor is Mr. Kearney alone in bearing testimony to this fact. The distinguished historian, Mr. Bancroft, in the earlier editions of his history of America, says :

"Its history is the history of benevolence, gratitude and toleration. The Roman Catholics who were oppressed by the laws of England,

were sure to find a peaceful asylum in the quiet harbors of the Chesapeake, and there, too, *Protestants were sheltered from Protestant intolerance.*

“Calvert,” says Mr. Bancroft, “deserves to be ranked among the most wise and benevolent law-givers of all ages. He was the first in the Christian world to seek for religious security and peace by the practice of justice, and not by the exercise of power; to plan the establishment of popular institutions with the enjoyment of liberty of conscience; to advance the career of civilization by recognizing the rightful equality of all Christian sects. The asylum of Papists was the spot where, in a remote corner of the world, on the banks of a river which as yet had hardly been explored, the mild forbearance of a proprietary, adopted religious freedom as the basis of the state.”

TESTIMONY OF FROST.

Frost, in his history of the United States, says :

“Although Sir George Calvert was a Roman Catholic, he allowed the most perfect religious liberty to the colonists, under his charter; and Maryland was the *first state in the world* in which perfect religious freedom was enjoyed. All English subjects, without distinction, were allowed equal rights in respect to property, and religious and civil franchises. A royal exemption from English taxation was another singular privilege obtained by Lord Baltimore for the people of his colony. All the extraordinary features of his charter owe their origin to the political foresight and sagacity of this remarkable man.”

Lord Baltimore was certainly entitled to all the praise bestowed upon him by these and other historians. No one can fail to recog-

nize the grandeur of his conduct, in contradistinction to that of the founders of the other colonies; and especially New England, whose proscriptive doctrines compel even Baird, with his strong predilections in their favor, to say:

“It cannot be denied that the fathers of New England were intolerant to those who differed from them in religion; that they persecuted Quakers and Baptists, and abhorred Roman Catholics.”

Roger Williams was banished in 1634 from the colony of Massachusetts, for having promulgated certain doctrines which were declared to be heretical and seditious, and which, according to Bancroft, were “that the civil magistrate should restrain crime but never control opinion; should punish guilt, but never violate the freedom of conscience.”

LORD BALTIMORE OR ROGER WILLIAMS?

It has been claimed by some, who would fain deprive Catholicity of the honor which attaches to it and its professors, by the establishment of religious freedom in Maryland, that it was first established by Roger Williams in Rhode Island. This however is an error. As I have already stated, Williams was banished from Massachusetts in 1634—one year after Maryland was settled by those who arrived with Calvert in the “Ark” and the “Dove.” In 1644 (ten years later than the Maryland settlement) Williams visited England and obtained a charter, declaring “that none were to be molested for any difference of opinion, in matters of religion”; yet the very first assembly, convened under its authority, excluded Catholics from voting at elections, and from every office in the government.

Maryland was truly the “Beacon Rock” of civil and religious

liberty, and stands forth in bold relief, as being—in the language of Baird in his “Religions of America”—

“The *first* government in modern times, in which entire toleration was granted to all denominations of Christians; this too, at a time when the New England Puritans could hardly bear with one another, much less with ‘papists,’ when the zealots of Virginia held both ‘papists’ and ‘dissenters’ in nearly equal abhorrence; *when in fact tolerance was not considered, in any part of the Protestant world, due to Roman Catholics.*”

Such is the language of a Protestant writer, and Maryland was worthy of all that has been said of it.

What more precious legacy could be bequeathed to nations yet unborn, than the following oath of the governor of this colony:—

“I will not by myself or another, directly or indirectly, trouble, molest or discountenance any person professing to believe in Jesus Christ, for or in respect to religion. I will make no difference of persons in conferring offices, favors or rewards, for or in respect to religion, but merely as they should be found faithful and well-deserving, and endowed with moral virtues and abilities; my aim shall be public unity, and if any person or officer shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested and punish the offender.”

How much happier and better governed would be the world, did all the rulers and governors therein subscribe to such an oath, and were they bound by its obligations?

Nor is the action of Lord Baltimore the only case, in our early history, which shows that the spirit of religious toleration was characteristic of the Catholics of that period, and, I had almost said peculiar

to them. After the Island of Manhattan had been by Stuyvesant—the last governor under the government of Holland—surrendered to the King of England, and “New Amsterdam” had its name changed to that of New York, it passed under the control of Colonel Nichols, the first English governor of New York. After its subsequent surrender to the representatives of Holland by Manning, and restoration to the English, by the treaty of Westminster in 1674, Andros was, by the Duke of York, appointed governor of all territory from the Connecticut to the Delaware. Andros is declared by historians to have been “the oppressor of New England,” and in his rule “to have exhibited much of that harshness, severity and rapacity which afterwards rendered him so odious in the Eastern Colonies.”

A CATHOLIC GOVERNOR OF NEW YORK.

In 1682 Andros was succeeded by Col. Thomas Dongan, who had been appointed governor of that colony. Governor Dongan was a Catholic, and the historian tells us: “His administration is memorable as the era of the commencement of representative government in the colony.” He is represented by Frost in his history as “a man of high integrity, unblemished character, and great moderation, who, *although a Catholic* [!] may be ranked among the best of our governors.”

The first legislative assembly of New York, was convened by Governor Dongan; and its first act was the “Charter of Liberty,” passed October 30, 1683, which declares:—

“That no person or persons who profess faith in God, through Jesus Christ, shall at any time be disquieted or called in question but all such may freely have and fully enjoy his or their judgments

or consciences in matters of religion—they not using this liberty to the civil injury or outward disturbance of others.”

The administration of Governor Dongan was marked by his excellent management of the Indian affairs of his colony. It was he who first perceived and suggested to Lord Effingham, Governor of Virginia, the necessity of a treaty with the celebrated Five Nations, and who did, in conjunction with Lord Effingham, enter into that treaty, embracing all the English settlements, and all the tribes in alliance with them—a treaty which was long and inviolably adhered to.

This state of affairs was continued, by the excellent conduct and superior administrative ability of Governor Dongan, until, by the death of Charles II., in 1685, the Duke of York ascended to the throne of England as James II. After his accession to the throne, the new king inaugurated several measures highly injurious to the interests of the colony, and which culminated, in 1688, in the reappointment of the tyrant Andros. From this on through a long series of years, the colony of New York was involved in one continued succession of foreign wars, hostile invasions and internal dissensions. Andros departed from the line of conduct marked out by his distinguished Catholic predecessor, and such was the result.

The first act of the first legislature convened by Andros, was to repeal those excellent laws, which I have referred to, as passed by the first assembly convened by Governor Dongan, and to pass the “Bill of Rights,” which excluded Catholics from all participation in its privileges. From this on, through many years, the spirit of bitterness towards the Catholic Church increased. It was death for a priest to come voluntarily into the colony, and a penalty of \$1,000 was imposed upon the Catholic who harbored a priest.

In 1778 the British, who still held New York, took a large French ship in the Chesapeake, which was sent to New York for condemnation. Her chaplain—De la Motte—desiring to celebrate mass, and having been informed that a prohibitory law existed, asked permission to do so; and in his ignorance of the English language, mistook a refusal for permission, and was the first priest that publicly celebrated the divine service, after the passage of the odious laws under Andros, at which his own countrymen and those of his faith attended. For this he was arrested, cast into prison, and kept closely confined until exchanged.

But the power of Great Britain was crushed, and the American Congress, rising above the prejudices of the age, and fully appreciating the value of the services and aid rendered by Catholics during the revolutionary war (and which I will refer to hereafter) incorporated in the laws of the new nation, then springing into life, the tolerant and liberal principles of Lord Baltimore and Governor Dongan, and religious freedom became the grandest feature in the *magna charta* of our liberties.

With this reference to the first establishment of religious freedom on the American continent, I will pass to a brief consideration of

OUR CATHOLIC MISSIONARIES AND EXPLORERS.

To attempt any more than a brief reference to a subject that has filled volumes, from the pens of Bancroft, Irving, Parkman, Shea, DeCharlevoix and a host of other writers, would be the height of folly. In fact, I hesitate to refer to these heroic men of God, whose deeds of self-sacrificing devotion, patient suffering and martyrdom, has called forth the most eloquent encomiums and eulogies from the

distinguished authors whose names I have just mentioned. But the record of their labors, suffering and death, forms one of the most important parts of the Catholic history of America, and without a mention of them it would be but a fragment.

The Franciscans and Dominicans, and other devoted servants of Christ, who followed in the footsteps of the Spanish adventurers, established missions, some of which still exist. They labored with a zeal unsurpassed, and a large proportion of them gave up their lives for their faith; "but," as a late writer remarks, "unfortunately the crimes of their countrymen have been permitted, by the prejudice of modern writers, to tarnish the renown of these heroic preachers; and the cruelties of a Cortez are better remembered than the virtues of the Spanish Dominicans. The Jesuits in the northern parts of the continent have received more justice in history. About their characters and achievements, there is but one voice."

The Jesuits have always been the pioneers of civilization and Christianity. It was a Jesuit missionary who first explored nearly every northern state in the union. When the most intrepid layman or Protestant shrank from penetrating the unknown wilds of our continent, the Jesuit missionary, forgetting all but his holy vows, and quailing before no danger, in his zealous desire to Christianize the untutored savage, hesitated not to pass beyond the confines of civilization, and to explore the wilderness. A part of that advance guard of civilization and Christianity, which established missions in Japan, India, in the isles of Sunda, Tartary, Siam, Syria, Persia and innumerable other regions of Asia—missions on the burning sands of Africa, in Abyssinia, Congo, Mozambique,—missions in Brazil, Mavagon, New Grenada, Mexico, Guatemalas and California, con-

verting millions of the natives or barbarians—when settlements were made on the borders of North America, penetrated into the wilderness of Canada and the West and Northwest; and a half a century before Le Sueur had ascended the Mississippi and explored the St Peter (now Minnesota) river, they had established missions among the Hurons, Illinois, Algonquins, Chippewas, Dakotas and other tribes in Canada and the Northwest.

The Franciscans had been before them in Canada, but the capture of Quebec by the English almost wholly obliterated the mission, and but little trace was left of it; and when the colony was restored to the French, two Jesuit priests—Le Jeune and De Neve—arrived there from Havre. They were followed soon after by four more—Brebeuf, Masse, Daniel and Davost; and later by Garnier, Chabuel, Chamont and the illustrious martyr, Isaac Jogues, and others. The story of the hardships which these Christian heroes endured, in the inhospitable climate of Canada, in their efforts to convert the Indian tribes, would be too lengthy for this lecture.

As an evidence of their indomitable energy and perseverance, I would say that as early as in the year 1639, Fathers Jogues and Raymbault passed around the northern shores of Lake Huron, and preached the faith among the Chippewas as far inland as Sault Saint Marie, at the outlet of Lake Superior.

After enduring indescribable sufferings and tortures, Brebeuf, Goupil, Jogues, Lallemand, Garnier and Chabuel suffered martyrdom at the hands of the savages, for whose souls they had offered up their lives. Brebeuf and Lallemand were burned to death, but not until they had been put to all the torture which the refined cruelty of the savages could invent.

Father Daniel, another victim to the savage hate of the Iroquois, with his vestments on, fell pierced with scores of arrows and a musket ball, at the door of his chapel. But the associates of these martyrs were not discouraged; they continued on in their labor of love, and imitating the example of Him whom they had vowed to follow, they still labored to convert the savages. Their establishment at Quebec continued to send its apostles to the great lakes on the one hand, and through the forests of Maine to the sea coast on the other.

A beautiful and flourishing mission had been established in Maine, by the saintly Father Sebastian Rasle.

That indefatigable missionary suffered martyrdom, and the tribes which he had converted were dispersed and many of them massacred; and, as a result, there, Bancroft says: "influences of commerce took the place of the influence of religion, and English trading houses supplanted French missions."

More intimately connected with the history of this, the Northwest, are the names of Fathers Menard, Hennepin and Marquette.

Father Menard was lost in the year 1658, and his fate is only a matter of conjecture—his cassock and breviary having been found, years afterwards, among the Indians, preserved as medicine charms. Hennepin, a Franciscan perhaps much misrepresented, was the first to penetrate to the Falls of St. Anthony, which he did in 1680. Like his co-laborers in the cause of Christianity, he endured his full share of suffering. His captivity among the Dakotas, and his success in securing the compassion and protection of the Nodawassey chief, would form the theme of an interesting narrative. He it was who first stood by the Falls of St. Anthony and gave them the name of the Saint they bear—St. Anthony of Padua.

The saintly Father Marquette, now known in history as the explorer of the Wisconsin, and the Mississippi and Illinois rivers, visited the Northwest nearly two centuries ago. History has at last done him justice, and not only Catholics but Protestants unite in doing honor to this great and good missionary, whose name is to be found among the list of towns that are situated upon the shores of the lake, beside whose waters he breathed his last.

I cannot better describe the death of Father Marquette, than by quoting the following lines, from the pen of an unknown author, which appeared some years ago in the "Western Messenger." They are the just tribute of, presumably, a Protestant, to the great missionary and explorer :—

His solitary grave was made
Beside thy waters, Michigan !
In thy forest shade the bones were laid
Of a world-wandering man.
Discoverer of a world ! he sleeps,
By all the world unknown ;
No mausoleum marks the spot,
Nor monumental stone.

He died alone ! No pious hand
Smoothed down the pillow for his head ;
No watching followers reared the tent,
Or strewed the green leaves for his bed ;
His followers left the holy man
Beside a rustic altar kneeling—
The slanting sunbeam's setting rays
Through the thick forest branches stealing.

An hour had passed—and they returned,
They found him lying where he knelt,
But oh ! how changed ! the calm of death
Upon his marble features dwelt.

Even while he prayed, his living soul
Had to its native heavens fled ;
Whilst the last twilight's holiest beams
Fell like a glory on his head !

Thus died a Jesuit ! And his death is but one of many thousands of that band of martyr heroes, whose deeds shed a halo of glory over Catholic history, and challenge the world to produce a truthful record of their equal.

Well may Catholics feel proud of the early missionaries, when even the Protestant historian Bancroft is led to say :—" Thus the religious of the French bear the cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully towards the homes of the Sioux, in the valley of the Mississippi—five years before the New England Elliott had addressed the tribe of Indians that dwelt within *six miles of Boston harbor.*"

And among the missionaries of later days, no names are better entitled to a place in Catholic history, as worthy successors of Jogues, Brebeuf, Menard, Hennepin and Marquette, than those of our late Bishop Cretin, our revered Archbishop Grace, and Fathers Galtier, De Smet and our own Monseigneur Ravoux.

It is customary for the average non-Catholic writer upon South America, to attribute, without investigation, to the early missionaries who settled there, the present unsatisfactory condition in which he may happen to find the native inhabitants of that part of this continent. As a complete answer to all such effusions, I will read this extract, from a letter written a few years ago by M. Sacc, the distinguished Calvinist savant, to his friend Abbé Migno, on his return, after a lengthy sojourn in South America. The letter was published in *Les Mondes* and attracted considerable attention at the time. He said :—

“During my long peregrinations from one end of America to the other, the immense services rendered there by the Jesuits were made in some manner palpably visible to me. To them alone the civilization of that immense continent is due, and what remains of their works attests both the might of their genius, and the perseverance of their efforts to civilize those wonderful countries which their barbarous Spanish conquerors sought only to profit by. At present, of all their admirable works, nothing is left but ruins and fond remembrances which the poor Indians cherish and bless. They still weep at the thought of their lost ‘Robes Noires,’ whilst the same remembrances are branded with ostracism by the present governments who reject any bridle that may be used to rein in the course of brutal passions. There we have the true cause of the social disease which blights the very existence of all the Hispano-American Republics, and which ceases only for a while, when a new dictator arises. There also we have the true cause of the prosperity of Canada and Brazil, where a strong executive power sets due limits to the selfish struggles of unbridled private ambitions.

“It is my conviction that nothing short of a recall of the Jesuits can raise the republics of South America. They are fallen so low merely because they have become a prey to constant revolutions brought on by ambitious men who place the government of their country in jeopardy by the vilest devices. The order of the Jesuits alone, with its military organization, represents the interests of all, and can bring back order to those unhappy countries. They alone can save the Indian tribes, which are threatened with complete extinction, although laborers are the only thing required to work out the incredible wealth of that soil, which contains all imaginable treasures, either at its

surface or in its bosom. When the civilization of those tribes is brought about, colonization will be easy enough because they know the country thoroughly, without them it will always be extremely difficult, chiefly on account of the obstacles they put in the way. Unfortunately it is to be feared that the recall of that order, so deservedly famous, will meet with many difficulties, because it would stand in the way of all those personal ambitions to whose shameless and relentless rivalries those unfortunate states have become a prey."

It will be noticed that he has fallen into the same error that nearly all non-Catholic writers do, of regarding every Catholic missionary as a Jesuit. But it is not important. For his honesty and candor the children of St. Dominic and St. Francis will not complain.

BANCROFT'S TESTIMONY TO LA SALLE.

Among the Catholic explorers who first followed in the footsteps of the missionaries was La Salle, who in the year 1682, descended the Mississippi from Illinois to the sea. Of him Bancroft says:—

"His sagacious eye discerned the magnificent resources of the country. As he floated down its flood, [the Mississippi]; as he framed a cabin on the first Chickasaw bluff; as he raised the cross by the Arkansas; as he planted the arms of France near the Gulf of Mexico;—he anticipated the future affluence of emigrants, and heard in the distance, the footsteps of the advancing multitude that were coming to take possession of the valley. Meantime he claimed the territory for France, and gave it the name of Louisiana."

It was Le Sueur, who in 1700 explored the St. Peter or Minnesota river, to the mouth of the Blue Earth, and built his fort "La Hullier" at the mouth of the "Mahnkahto." Baron La Houtan, who

wrote his "narrative and description of *La Longue Reviere*," also followed Le Sueur and La Salle.

It was not until 1776 that others ventured to follow our brave Catholic missionaries and explorers. Captain Jonathan Carver visited what is now Minnesota, and was followed years afterwards by Cass, Schoolcraft, Nicollet and others.

CATHOLIC PATRIOTS FOR AMERICAN LIBERTY.

Passing from a consideration of this portion of my subject, I now come to that which is embraced in the period beginning with the commencement of the struggle for American Independence, and extending down to the war of the Rebellion.

When the American colonies determined to throw off the yoke of England, and rid themselves of the oppressions of the mother country, it was deemed necessary that a declaration, informing the world of the reasons why they took such a step, should be made, and Thomas Jefferson was appointed to prepare the same. In conformity with his instructions, he presented to Congress that immortal document for their consideration. The reader of history need not be reminded of the importance of the act, which each of the members of this Congress performed, in voting to declare themselves free, and in signing the Declaration of Independence. Not only did that act involve the colonies in a war, but it—at one stroke—placed them in an attitude of unmistakable hostility to England, and put in jeopardy all that they pledged to each other—their lives and their fortunes. They staked everything upon the result of that act, and, with a heroism unsurpassed, virtually invited the enmity and vengeance of their King. Every one of them was necessarily a man of iron nerve, in

thus braving the anger of their sovereign, and entering upon a war with one of the most powerful kingdoms, so illy prepared and deficient as the colonies were in everything except undying patriotism and zeal, and unconquerable bravery.

LORD BROUGHAM ON CHARLES CARROLL OF CARROLLTON.

And among the list of patriot heroes, whose names are attached to that "immortal document," none was more distinguished than that celebrated Catholic, *Charles Carroll of Carrollton*, who, in signing the Declaration of Independence, did not hesitate to stake upon the issue, more property than all of the other signers put together.

The reference to this patriot, and his family, by Lord Brougham, in his "Historical sketches of statesmen who flourished in the time of George III.," will explain his history and the reason of the addition of his place of residence to his name. Lord Brougham says :—

"His family was settled in Maryland ever since the reign of James II., and had during that period been possessed of the same ample property—the largest in the union. It stood therefore at the head of the aristocracy of the country; was naturally in alliance with the government; could gain nothing, while it risked everything by a change of dynasty; and, therefore, according to all the rules, and the prejudices and the frailties which are commonly found guiding men in a crisis of affairs, Charles Carroll might have been expected to take a part against revolt, certainly never to join in promoting it. Such, however, was not this patriotic person. He was among the foremost to sign the celebrated declaration of independence. All who did so were believed to have devoted themselves and their families to the Furies. As he set his hand to the instrument, the whis-

per ran round the hall of Congress, 'There goes some millions of property!' And there being many of the same name, when they heard it, said: 'Nobody will know what Carroll it is,' as no one wrote more than his name, and one at his elbow remarked, addressing him: 'You'll get clear—there are several of the name—they will not know which to take.' 'Not so!' he replied; and instantly added his residence, 'of Carrollton.'

Nor was this all that can be said of this remarkable man. In 1827 the editor of the then *Philadelphia National Gazette* published a biography of Mr. Carroll, which appeared in the *American Quarterly Review*; and in it he stated, that shortly before the revolutionary war, Mr. Carroll wrote to a member of parliament as follows:—

"Your thousands of soldiers may come, but they will be masters of the spot only on which they encamp. They will find naught but enemies before and around them. If we are beaten on the plains, we will retreat to the mountains, and defy them. Our resources will increase with our difficulties. Necessity will force us to exertion; until tired of combating in vain against a spirit which victory cannot subdue, your enemies will evacuate our soil, and your country retire, an immense loser from the contest. No, sir! We have made up our minds to bide the issue of the approaching struggle; and though much blood may be spilled, we have no doubt of our ultimate success."

He was appointed with Dr. Franklin and Mr. Chase, Commissioners to Canada, in behalf of the struggling Colonies.

He lived to be the *last surviving signer* of the Declaration of Independence. As has been well said of him:—"Like a peaceful stream his days glided along, and continued to be lengthened out, till

the generation of illustrious men with whom he acted on that memorable Fourth of July, 1776, had all descended to the tomb." He died in 1832—

"Full of years and honors,
Through the gate of painless slumber he retired."

In his last days he uttered these remarkable words: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, property, and most of the good things which the world can bestow—public approbation, applause; but what I now look back on with the greatest satisfaction to myself is that *I have practiced the duties of my religion.*"

Nor is Charles Carroll the only one of the name entitled to honorable mention, as a distinguished patriot of the Revolution. Rev. John Carroll took as active a part in behalf of the Colonies, as was consistent with his position as a clergyman. He was employed by Dr. Franklin on a confidential mission to Canada, in reference to the then lately declared independence of the Colonies—and afterwards became the first Archbishop of Baltimore—the first Episcopal See in the country.

THE CATHOLIC SOLDIER IN THE WAR FOR INDEPENDENCE.

In attempting to refer to the long list of Catholic patriots who distinguished themselves in the Revolutionary war, I am at a loss where to begin, as space will not permit me to make honorable mention of them all.

At the head of the list is the name of that distinguished hero—General Lafayette—who, leaving the comforts of home, happiness and wealth, crossed the ocean in a vessel fitted out at his own ex-

pense, and, laying aside his rank, "plunged into the dust and blood of our inauspicious struggle." The world affords no nobler illustration of disinterested heroism, and gallant and generous conduct than that exhibited by Lafayette, Rochambeau, Fleury, Dupartail, Lowzun, Count De Grasse, Pulaski, De Kalb, Kosiusko and other Catholic lovers of liberty, in their efforts in aid of the establishment of American independence.

The first American navy must not be forgotten, with its first and Catholic Commodore, John Barry; appointed by Washington to form the infant navy of this country, and who has been appropriately styled "Saucy Jack Barry, father of the American navy." Many of his sailors and mariners, who so gallantly assisted the land forces, in the contest for freedom, were, like himself, Irish Catholics.

General Stephen Moylan, first quarter-master of the revolutionary army, was also a Catholic. Washington, recognizing his ability, appointed him to that position, the duties of which, even under all the trying circumstances incident to an impoverished country and depleted treasury, he performed to the satisfaction of all.

It is also worthy of note, that a large number of the men who composed the command of General Anthony Wayne, and whose fighting qualities gained for their commander the cognomen of "Mad Anthony Wayne—the ever-fighting general," were Irish and German Catholics.

In the year 1780, the cause of American independence was menaced by dangers more formidable than the English forces which opposed them. The continental currency had depreciated in value, and become almost worthless, and the commissary of the army was without the means to supply the troops with subsistence. Gaunt

famine stared Washington's little army in the face, and all the evils attendant upon such a condition of affairs—discontent, desertion and mutiny—threatened to defeat and destroy the great object and end sought to be accomplished; and when, in the dark hours and destitution of Valley Forge, Washington united with Congress in an appeal to the colonists for pecuniary assistance, and when, in the language of another, "the urgent expostulations of the commander-in-chief and the strenuous recommendations of Congress, had utterly failed to arouse the American public to a just sense of the crisis," none responded more promptly than did the Friendly Sons of St. Patrick—an Irish Catholic society—twenty-seven members of which contributed 103,500 pounds sterling—over half a million of dollars. This patriotic act of liberality was fully appreciated by Washington, who wrote the Society a very complimentary letter, and declared it to be "distinguished for the firm adherence of its members to the glorious cause in which we are embarked." The same compliment could be paid to Thomas Fitzsimmons, who subscribed a loan of twenty-five thousand dollars to aid in carrying on the glorious war.

Such acts of disinterested patriotism may not appear to be so very great, or important, to those who are purse proud among us; but if it was patriotic for our millionaires and wealthy fellow-citizens to loan their money to the government during the late war with the South, with all the extraordinary inducements offered—with an opportunity to exchange their gold coin for double the amount in legal tenders, and bonds of the government, secured by the faith and credit of the country, at a time when one of our states contained nearly as large a population as the colonies contained, and more

available wealth than they could then command—how much more patriotic was it for those men to come forward and contribute their money in the manner and under the circumstances in which they did! All honor to the men, who in the darkest hours of our nation's history, by their deeds of valor and patriotic virtue and liberality set an example worthy the imitation of their fellow-citizens to the end of time!

WASHINGTON'S TRIBUTE TO CATHOLIC PATRIOTS.

No one appreciated the part which Catholics took and performed, in the struggle for American independence, more than did the immortal Washington himself. After the war was over, and he was elected first President of the new Republic, he received a congratulatory address from the Catholics of the United States, signed by Bishop Carroll of Baltimore, on the part of the Catholic clergy, and by Charles Carroll of Carrollton, Daniel Carroll, Thomas Fitzsimons and Dominic Lynch, on the part of the Catholic laity. In that address they said :—

“ This prospect of national prosperity is peculiarly pleasing to us on another account, because, whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice and equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defense, under your auspicious conduct ; rights rendered more dear to us by the remembrance of former hardships.”

To this portion of the address, Washington replying, said :—

“ As mankind become more liberal, they will be the more apt to allow, that all those who conduct themselves as worthy members of

the community, are equally entitled to the protection of civil government. I hope ever to see America the foremost nation in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government ; or the important assistance they received from a nation in which the Roman Catholic faith is professed."

No denomination of Christians exhibited greater zeal, in the struggle for independence, or more anxiety for its success, or manifested more joy at its glorious termination than did the Catholics. And when the war was over, and a grateful and sorrowing country mourned his death, and sought by every means to do honor to him who was "first in war, first in peace, and first in the hearts of his countrymen," it remained for Bishop Carroll to deliver in the Cathedral at Baltimore, what was conceded to be the most solid, eloquent and noble oration upon Washington.

After the battle of New Orleans, it was in the Catholic Cathedral that General Jackson was received in triumph, and the laurel garland of victory—woven by Catholic hands—placed upon his brow by a Catholic priest, and the noble hero could have been seen weeping with joyful emotion, as he listened and responded to the eloquent address of the Rev. Mr. Dubourg. In a beautiful address delivered some years ago in Washington, by Mr. Livingston, the distinguished orator feelingly alluded to the pavement of that church being worn smooth, by the holy knees of the Ursuline nuns, praying fervently that victory might perch on the American banner, and drawing from the feast of the day—that of St. Victoria—an omen of success.

It is a fact not generally known that one-half of the soldiers of the Revolutionary Army of the United States were of Irish birth. During the seven years of that war, which secured our independence as a nation, the forces raised by the United States consisted of 288,000 men, of which 232,000 were Continental soldiers and 56,000 militia. Of this army there were two Irishmen to every native. At the close of the war, a Mr. Galloway, who had been Speaker of the Pennsylvania Assembly, was examined before a committee of the House of Commons, and asked what the Continental Army was composed of. Here is his answer :—"The names and places of their nativity being taken down, I can answer the question with precision. There are scarcely one-fourth natives of America ; about one-half were Irish and the other fourth principally Scotch and English." Now, it needs no guess to determine what the religious belief of those Irish revolutionary soldiers was, and when we take into consideration the large number of Catholic soldiers, of other nationalities, who came with and fought under Lafayette Rochambeau, Pulaski, Kosiusko, De Kalb and others already named, we are fully justified in believing that one-half of the soldiers in the Revolutionary Army of the United States were Catholics. I commend this historical fact to the consideration of those who think we are indebted to native Americans and Protestants, alone, for the achievement of our national independence.

In all the subsequent wars in which the United States has been engaged, Catholic valor and patriotism has maintained a position corresponding with its earlier history, and contributed its full share to the successes which have attended them. Side by side with the names of Charles Carroll, Barry, Lafayette, Moylan, Fitzsimmons and

Archbishop Carroll, will be found those of *Sheridan, Rosecrans, Shields, Meagher, Newton, Mulligan, Ewing, Sands, Ammen*: and that army of noble prelates at the head of whom we place Cardinals McCloskey and Gibbons, Archbishops Hughes and Ireland.

THE CATHOLIC SOLDIER IN THE CIVIL WAR.

At the head of the list of those Catholic officers who acquired distinction in the war of the Rebellion, I place General Sheridan.

I had the honor to be a member of that Congress which attended in a body, the funeral service of General Sheridan, at St. Mathew's Church, in the city of Washington. That scene will always come vividly before me, as memory recalls to mind that great soldier and defender of the Union. There the people of our whole country, in the person of their official representatives, gathered around his bier, to do honor to the departed patriot-hero, and to attest a nation's sorrow and gratitude for the great services which he had rendered in the suppression of the rebellion. In front sat the President, surrounded by members of his Cabinet, flanked by the officers of the Army [and Navy on the one side, and the judges of the Supreme Court on the other; next came the Senate and House of Representatives, and members of the Diplomatic corps; then the officers of the different other departments of the government; representatives of the press, and other influential persons. It was a memorable and truly impressive gathering and scene. The offering up of that solemn requiem high mass; the truly eloquent and masterly sermon of Cardinal Gibbons and the appropriately grand music of the magnificent choir of that church, will be remembered by all the participants in that solemn ceremony, as long as life lasts.

As I listened to the beautiful but mournful music of the choir, I fell into a reverie, and mused upon the life and career of him whose remains lay before us.—I saw him a boy at Somerset, Ohio, the son of poor but respectable Catholic parents, having the ambition and nerve to write to the member of Congress from that district to secure his appointment at West Point, to succeed, and then to graduate with honor, and distinguish himself as an Indian fighter. I saw him soon after the outbreak of our civil war, taking command of the Second Michigan Volunteer Cavalry, and in less than two months winning the stars of a brigadier-general at the battle of Boonville; then at Perryville at the head of the Eleventh Division gaining new fame by his resistance of the dare-devil forces of Hardee and Leydell; then at Stone River, with Rosecrans, again distinguishing himself; then at Mission Ridge, as at the front of his men he led them up toward the lofty summit, through the cross fire of the Confederates, from the ramparts above; then at Winchester, where he clinched with and defeated Early; then at Appomatox, where his dash put the finishing stroke to the rebellion, then receiving from General Lee the flag of truce that announced the close of the war. Then peace was declared, and I saw him receive, equally with Grant and Sherman, the thanks and plaudits of his country, and his name received with enthusiastic cheers wherever mentioned. Here my musing brought to mind an incident in his career which has become as historical as it was dramatic.

It was the night before the battle of Cedar Mills—a time when the fate of the Union hung trembling in the balance. In the war office, at Washington, sat Secretary Stanton in consultation with General Sheridan, upon some grave subject; for it was long after

midnight. In the adjoining room sat General Eckert, superintendent of military telegraph lines, beside the instruments, watching for messages from the armies at the front. Morning was fast approaching. Presently a click of the instrument caught Gen. Eckert's ear. It was a call from Winchester. To his prompt response came the message:—" *There is danger here. Hurry Sheridan to the front.*" In an instant the message was handed to the two in consultation in the next room. Gen. Sheridan came to the instrument and there was a hurried conversation over the wire with his headquarters. Intercepted dispatches of the enemy showed that Longstreet had arrived in front and learning of Sheridan's absence, had ordered Early to attack Sheridan's army.

The railroad was at once ordered cleared, and an engine to report in readiness. Sheridan left the war office and is soon aboard the panting engine, and away they speed to Harper's Ferry. Every station on the railroad reported his progress to Gen. Eckert, and Secretary Stanton, who waited to hear that Sheridan had reached his destination. Harper's Ferry at last reported his arrival, and a fresh engine is ready to take him to Winchester, and then comes the welcome report:—" Sheridan has just reached Winchester." The run had been made in the shortest time ever made over the line, and the anxious watchers in the war office breathed freer to know that he had reached there without accident. But he was not yet at his destination. There he mounted his favorite black charger, that had carried him safely through many a battle, and away through the town and up the Shenandoah Valley he rode, as only Sheridan could ride, on such an occasion. Then I saw him meet his retreating and demoralized army and reach the field and turn defeat into

victory, and the battle of Cedar Creek was won. I saw Gen. Grant, then at City Point, order a salute of one hundred guns fired from each of the armies in honor of this victory, and President Lincoln promote him to a Major-Generalship in the regular army, and personally notify him of this in a letter of thanks. I saw him standing side by side with Grant when Lee surrendered, and crowned with honors on the disbanding of the armies, and awoke from my reverie to find the nation mourning his death, as to-day we mourn the loss of his grand companion in arms, General Sherman.

As I recall this now, I wonder what the great-hearted and liberal-minded people of this nation would have said, if a Burchard, a Burrell or a Burgess had then raised his voice in opposition to their doing honor to the "Hero of Winchester," because, forsooth, he worshipped God in a Catholic Church, and educated his children in the Catholic Academy of the Visitation.

Next on our list is General Rosecrans—the last survivor of that grand quartet: Grant, Sherman, Sheridan and Rosecrans. The name of "Old Rosey" is also a household word with our Union veterans, and is mentioned with love and veneration by every soldier of the Army of the Cumberland.

When the bill placing him on the retired list was before Congress, many eloquent appeals for its passage were made, and I wish to quote briefly from remarks of some of the Union officers who then spoke in its favor.

General B. M. Cutcheon of Michigan, said :

"When the tocsin of war sounded, General Rosecrans did not hesitate or falter, but he left everything behind him and laid all that he had upon the altar of his country, and when we needed victory,

when this country in its heart of hearts was aching for want of victory, General Rosecrans in the very beginning, in West Virginia, gave us victory. Again in the far Southwest, at Iuka, he gave us victory. He was promoted step by step from Colonel to Brigadier-General, and from that to Major-General, and was placed at the head of the Army of the Cumberland, and again, in the closing days of December, 1862, at Stone River he lighted the horizon of this whole country from edge to edge with the fires of victory. Then, following that, he gave us one of the most magnificent specimens of perfect strategy that the entire war afforded, in the Tullahoma campaign, when, almost without the sacrifice of a life, he flanked Bragg out of his fortified position at Tullahoma and carried his army across the mountains into the valley of Chickamauga."

Hon. O. L. Jackson of Pennsylvania, who served four years in the Army of the Tennessee, said :

"It was Rosecrans who commanded and directed the brave men at Stone River on those fearful winter days when again the tide of battle was turned southward. It was under him Phil Sheridan first rode at the head of a division, and on this bloody field gave evidence of the high rank he was afterwards to obtain. It was Rosecrans' skill and genius that maneuvered the enemy out of Chattanooga and gave the Army of the Cumberland a position at Chickamauga that enabled him to hold at bay Bragg's army, reenforced by one of the best corps from the rebel army on the Potomac.

"Do not forget that it was under Rosecrans that Thomas stood, the Rock of Chickamauga.

"Mr. Speaker, there was a day in the nation's peril when good Abranam Lincoln thought he ought to send the thanks of the nation

to General Rosecrans and the officers and men of his command for their great services in the field."

Gen. David B. Henderson, of Iowa, who left a leg on the battlefield, electrified the House by his appeal in behalf of his old commander. In the course of his remarks he said :

"As a member of the Army of the Tennessee, I followed both Grant and Rosecrans. I fought under Rosecrans at Corinth.

"I was with him in that battle, and he was the only general that I ever saw closer to the enemy than we were who fought in the front, for in that great battle he dashed in front of our lines when the flower of Price's army was pouring death and destruction into our ranks. The bullets had carried off his hat, his hair was floating in the wind, and, protected by the God of battle, he passed along the lines and shouted, 'Soldiers, stand by your flag and your country!' We obeyed his orders. We crushed Price's army, and gave the country the great triumph of the battle of Corinth. General Rosecrans was the central, the leading, and the victorious spirit."

Gen. J. B. Weaver of Iowa, also spoke eloquently in behalf of Rosecrans, under whom he served, and in doing so said :

"I, too, had the honor to participate in the battle at Corinth in 1862, and I know, and the country knows, that but for the magnificent strategy of Rosecrans, his soldierly bearing, his wonderful grasp of and attention to the details of that battle, the Army of the Southwest would have been overthrown, and the consequences could not have been foretold. He decoyed the army of Price on to the spot where he designed to fight the battle, and the result was that he was victorious and captured parts of sixty-nine different commands serving under Price and Van Dorn and the other Confederate com-

manders. In that important battle he saved the cause of the Union in the Southwest. Rosecrans was a splendid soldier, a valuable officer, and he is now a most honorable citizen. Few are more distinguished. He is one of the heroes of this age, and his name will live forever."

These extracts from four of the fourteen speeches that were delivered in support of that bill, must suffice for this occasion. And, my friends, these speeches were not delivered at the close of the great conflict, when the war feeling ran high. They were made in the last Congress; and every one of the speakers from whom I have quoted were non-Catholics, and knew General Rosecrans to be an outspoken and practical Catholic; for it was a common occurrence for him, during the war, to have the sacrifice of the Mass offered up at his headquarters in the field.

I speak from personal knowledge, when I say that the visitor to the city of Washington, will find no more regular attendant at the sacrifice of the Mass, in that decidedly Catholic city, than General Rosecrans—gallant and grand "Old Rosey," the hero and idol of the Army of the Cumberland. He is a regular attendant at St. Mathew's Church, and he can be seen in his pew there, at divine service, on every day that a practical Catholic should, if possible, and on many other days. Like Sheridan's, his life in Washington, in its simplicity and modest demeanor, is a model of all that a worthy citizen of this great republic of ours should be. It is difficult for the stranger to believe that the kind and mild-mannered gentleman, who is now the Register of the United States Treasury, is none other than "Old Rosey," who so often led his men, sword in hand, where the battle raged hottest and fiercest.

Next to General Rosecrans, we place General Shields ; the hero of two wars, and United States Senator from three states, Illinois, Minnesota and Missouri, who carried through life the scars of severe wounds, received in both the Mexican war and that of the Rebellion.

Next we name General Meagher, the dashing commander of the famous Irish Brigade, and brave General Mulligan, "the hero of Lexington," whose dying words on the field of battle—"Lay me down and save the flag"—have made him famed in song and story.

Among the distinguished officers of the Union Army were other Catholics, whose names will be familiar to many of you, when mentioned. I can only recall and name these :—

General Ewing, brother-in-law of General Sherman.

General Newton, Chief of Engineers, and later known to fame as having planned and executed the world renowned engineering feat, of the destruction of the "Hell Gate" obstructions, in New York harbor.

General Henry Hunt, Chief of Artillery of the Army of the Potomac, and late governor of the Soldier's Home at Washington.

General Stone of the Army of the Potomac, and afterwards Chief of Staff and Lieutenant-General of the armies of the Khedive of Egypt.

General McMahan of the Army of the Potomac, and United States Marshal of the District of New York, under President Cleveland.

General Rucker, late Quartermaster-General of the Army.

General Vincent, Assistant Adjutant-General of the Army and since Chief of Staff to General Schofield.

Colonel Jerome Bonaparte ; and, by no means the least, the **brave**

General Garishe who, as Chief of Staff to General Rosecrans, fell at the battle of Stone River.

But, I must stop here, as the list could be extended almost indefinitely.

It can hardly be necessary to say, in this connection, that the Catholic Church had its full quota of representatives among the brave men who composed the rank and file of the army, and who performed the deeds of valor which made it possible for their officers to acquire the distinction and fame which is now accorded to them.

Among the Catholic *naval* officers who distinguished themselves and acquired national fame as leaders in the war of the Rebellion, I can now name Admiral Sands and Admiral Ammen. There were and are many of lesser rank in that branch of the service.

BAYARD TAYLOR'S TESTIMONY—OLDEST REPUBLIC CATHOLIC.

And yet there is nothing surprising in all this. It is but a repetition of history, and a reflex of the love of liberty exhibited by Catholics in other portions of the world; to prove which, I have but to quote from that celebrated traveler, and staunch Protestant, Bayard Taylor, who, in writing upon this point, during the Know-nothing excitement, said:

“Truth compels us to add, that the oldest republic now existing is that of San Marino, not only Catholic but wholly surrounded by the especial dominions of the Popes, who might have crushed it like an egg-shell at any time, these last thousand years—but they didn't. The only republic we ever traveled in besides our own is Switzerland, half of its Cantons, or states, entirely Catholic, yet never, that we have heard of, unfaithful to the cause of freedom. They were nearly

all Roman Catholics, from the Southern Cantons of Switzerland, whom Austria so ruthlessly expelled from Lombardy, after the suppression of the last revolt of Milan, accounting them natural born republicans and revolutionists; and we suppose Austria is not a know-nothing on this point. We never heard of the Catholics of Hungary accused of backwardness in the late glorious struggle of their country for freedom, though its leaders were Protestants, fighting against a leading Catholic power, avowedly in favor of religious as well as civil liberty,—and chivalric unhappy Poland, almost wholly Catholic, has made as gallant struggles for freedom as any other nation, while of the three despotisms that crushed her, all but one 'was Catholic.'"

CATHOLICS EMINENT IN THE CIVIL LIFE OF OUR REPUBLIC.

Nor has the Catholic church of America any reason to be less proud of those of her members, who in the more peaceful walks of civil life, have acquired distinction and reflected credit upon their country. The list of their names—headed by that of Chief Justice Taney—embraces among them many of the most distinguished in the arts, sciences and professions. Of the present Catholic hierarchy of the United States, it is not necessary for me to speak. To the Catholic who is at all familiar with the present condition of the Church, their names are as familiar as household words. Distinguished for their learning and ability, as for their piety and zeal, they command the respect and esteem not only of Catholics, but of all high-minded non-Catholics—who, I am pleased to say it, constitute a large portion of our dissenting fellow-citizens. We are certainly justified in entertaining the conviction that among the Catholic pre-

lates and clergy of this country, are to be found some of the most distinguished men of the present age.

With the termination of the late terrible struggle which deluged our land with blood, and left its traces, in the habiliments of mourning which are still to be seen, as the sad relics of the war, from one end of the Union to the other, a new era dawned upon Catholicity. The war has had its influence upon our political and social system, and also, to a certain extent, upon the sentiments of the people with reference to religion. Bringing together, by force of circumstances, all denominations, it brought thousands of Protestants—who knew nothing of the Catholic Church and her religion, except what they had learned through sources contaminated by prejudice—in intimate contact with Catholics; and as a natural and logical result, their pre-conceived prejudices were removed, and they ceased to regard the Church with that abhorrence which they had formerly entertained. And to none are Catholics more indebted for bringing about this gratifying change than to those saintly beings, the Sisters of Charity,

THE SISTERS AMONG THE WOUNDED AND DYING,

whose labors in the cause of humanity and Catholicity (although apparently overlooked by me) have been proportionately equal to that of the missionaries.

I cannot find language to refer to the acts of these holy women during the late war, more appropriate than the following extract from an editorial which appeared in 1868 in one of our state papers, the editor of which was a non-Catholic and had served in the Union army. He said:—

“It has always been a matter of some surprise with us that the

self-sacrificing labors of these angels in disguise have not been more specially noticed in the newspapers and in the thousand-and-one books written and published about the war. There is scarcely a battle field, a hospital or a prison within the whole broad compass of the war-scourged district that was not the scene of scores of acts of heroism and mercy performed by these women. Not with the pomp and parade of the Sanitary and Christian Commissions were these acts performed, but hundreds and thousands of living witnesses can this day testify that when the cruel bullet or burning fever had stricken them down, somehow a quiet-faced woman dressed in black, would find her way to their side and with the cup of cool water, the soothing ointment, or better than all, the word of encouragement and hope, give them a new lease of life. No question of creed or religious belief was asked or hinted at—their mission was one of gentleness and mercy—to smooth the pillow of the dying, and to comfort and sustain the sick and afflicted, and nobly they performed their work. Yet how seldom do we to-day meet in public print, any acknowledgment of their works of charity and love.

“It is safe to leave the reward of these women in the hands of that Saviour they are serving while they imitate His blessed example, and we know that human praise is distasteful to them, while human obloquy and scorn is unnoticed; but we never see the familiar dress, and quiet, meek features of a Sister of Charity without an inward ‘God bless you,’ and an instinctive desire to lift our hat to them as they pass.”

Well might the late Henry J. Raymond, in his paper (the *New York Times*) in commenting, but a short time before his death, upon the labors of the Sisters, and the great want of proper nurses, that

exists in our non-Catholic hospitals, and the many deaths that can be attributed to that cause, say :—

“Does not all this suggest to our great Protestant Churches, the necessity of establishing some order of holy women, whose labors shall be akin to the Sisters of Charity, or rather we should say, akin to the angels? If we cannot have such an order, we earnestly hope, for the sake of suffering humanity, that the Catholic Church will devote itself more than ever, to enlarge the numbers and extend the beneficent labors of the Sisters.”

This candid admission—from one of the leading journals of the nation—of the great good which these self-sacrificing women are doing, for the poor and unfortunate, in contradistinction to the spirit which, but a few years before the war of the Rebellion culminated in mob violence, and reduced convents to ashes, exhibits as much as any other evidence can the progress which the Catholic Church has made, in general public estimation, in the past quarter of a century. And its growth in power and greatness has been fully equal to its growth in popularity. From a few hundred thousand at the close of the Revolutionary war, its membership has increased to about one-fifth of the present population of the United States; or about twelve millions—a membership which is more than double that of any other denomination.

OUR WORK THE HERITAGE OF ALL AMERICANS.

With this imperfect epitome of the Catholic Pages of American History, I must close. It is necessarily brief and incomplete, because it would be impossible to do more than I have done within the space that I should occupy with this paper.

Imperfect and incomplete as it is, I trust that I have furnished sufficient to satisfy the most prejudiced, that the children and members of the Catholic Church have been, at all periods of our country's history, among its truest friends, and are entitled to the proud distinction of being the founders and chief builders of that magnificent temple of liberty which I mentioned in my opening paragraphs, and which our beloved country so grandly typifies.

As we reflect upon these pages of our country's history, and entertain such a pride in it as would almost justify us in challenging our other fellow-citizens to point to a *superior* historical record, we should not forget that—as the successors of the distinguished Catholics whom I have mentioned—we have a duty to perform.

That duty is to prove that we are worthy to be the successors of the illustrious Catholics who have made this history. We can, by imitating their virtues and patriotism, show that a true and practical Catholic must necessarily be a good and worthy citizen of this great republic.

Living thus, and not forgetting that these pages of American history are the common property of us all—of our citizens of other belief as well—let us content ourselves with pointing to this record with pride, and in the spirit of truest brotherly love, invite our non-Catholic brethren to a friendly rivalry for higher purposes, in what we hope and pray to be the glorious future of our country to the end of time.

THE PATRIOTIC PART

TAKEN BY THE

CATHOLICS OF THE UNITED STATES

IN THE WAR WITH SPAIN.*

THE war between the United States and Spain, which has just been brought to a successful termination, and again demonstrated the invincibility of our army and navy, and compelled the powers of the old world to recognize that ours is one of the great nations of the earth, furnished another opportunity for the people of the United States to see that in the members of the Catholic Church our country could always find defenders as patriotic, fearlessly brave and loyal as it possesses in any other denomination within its limits. The record made by the Catholic soldiers and sailors in this war has again, in most crushing manner, refuted and confounded all bigots of the "A. P. A." kind.

BEFORE WAR WAS DECLARED,

our hierarchy and priests, as became men of peace, and faithful followers of Him who taught "peace on earth and good will to man," exerted their influence to avert war and bloodshed; but when all such efforts failed, and Congress and the President were compelled to declare war, and the question became one of victory or defeat to our arms, these holy men, with a unanimity hardly equalled, at once took the stand of ardent patriots and supplicants at the throne of grace for the success of our arms. For the double purpose of showing this, and as evidence that ours is

A RESTORED UNION,

I will select and quote from the pastoral of Bishop Byrne of Nashville, Tennessee, addressed to the clergy of his diocese, on the 24th day of April, 1898; directing that prayers be offered up in their sev-

* Judge Macdonald has prepared the following pages, upon the attitude of the Catholics of this country, and the part they took, in the Spanish-American War, as an addenda to his paper, and the same is here inserted as such.

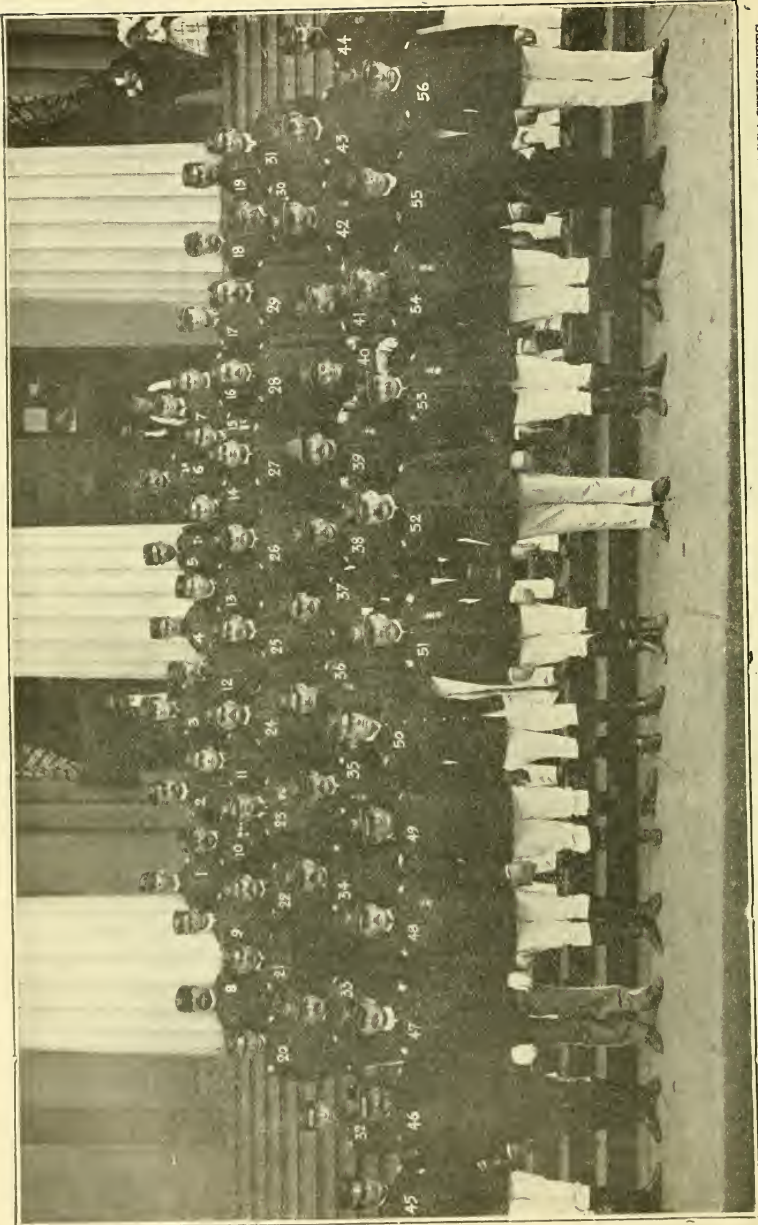


REV. THOMAS EWING SHERMAN, S. J.
Father Sherman comes of American stock. His family on both sides being conspicuous in the annals of Our Country's History. He is the son of the celebrated Union General, William Tecumseh Sherman and nephew of John Sherman who became Secretary of the Treasury, United States Senator, and Secretary of State. His mother was the daughter of General Ewing, being a devout Catholic from birth. "Father Tom" is a religious conviction which led him to take Holy Orders and enter the Order of the Jesuits. During our War for Cuban Freedom, Father Sherman served his Country as Chaplain of the Fourth Missouri Regiment.



REV. JOHN P. CHIDWICK.

Father Chidwick Chaplain of the Battleship "Maine," was born in New York City 1864, and ordained in 1887, serving seven years at St. Stephen's Church. In 1895 was appointed Chaplain U. S. Navy being the third Catholic Chaplain. The "Sky Pilot," of the ill-fated "Maine," was beloved by the sailors to whom he ministered, 250 of whom lost their lives in Havana Harbor, Feb. 15, 1898. A despatch from Captain Sigbee, to the Department, after the terrible disaster, said: "His conduct is beyond praise." He was afterward promoted to the rank of a Lieutenant and assigned to the cruiser Cincinnati.



OFFICERS AND CHAPLAIN OF THE SIXTY-NINTH NEW YORK REGIMENT, WITH THE OFFICERS OF THE NINTH MASSACHUSETTS.

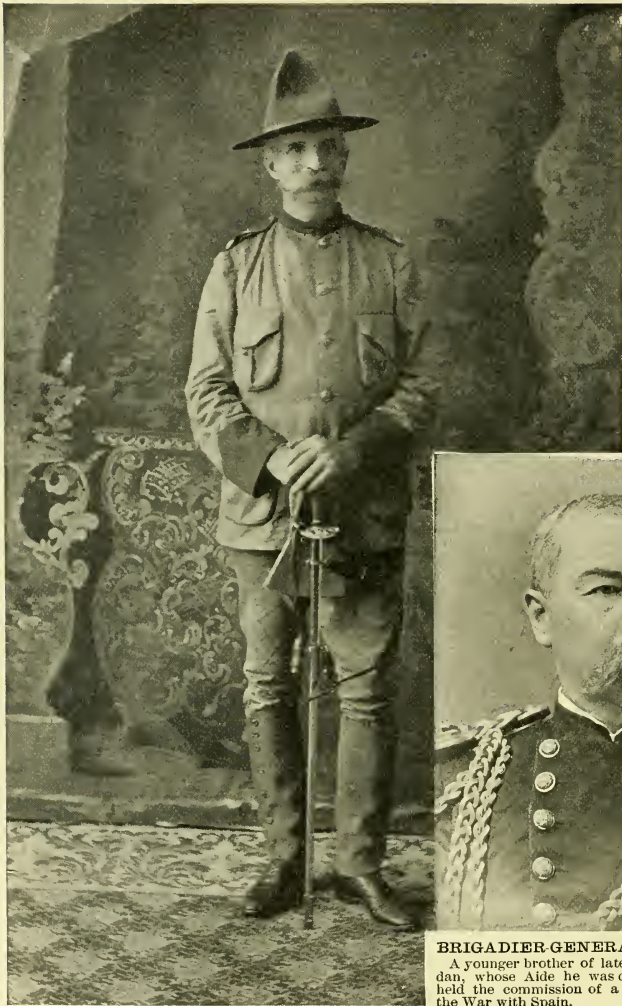
From a photograph by Conlin taken at Boston Custom-House, Sept. 1901.

OFFICERS OF NINTH MASS.: 1—Lieut. FRANK J. McJENNIS; 2—Lieut. PHILIP MCNEULTY; 3—Lieut. THOMAS J. SULLIVAN; 4—Lieut. PATRICK H. F. QUINN; 5—Lieut. JOHN F. HURLEY; 6—Lieut. MAURICE E. BOWLEN; 7—Lieut. JAMES E. GUTHRIE; 8—Capt. JOHN J. CANNON; 9—Lieut. JOSEPH S. GILLOUGH; 10—Lieut. JOHN F. DELANEY; 11—Lieut. JOHN J. HEALRY; 12—Capt. JOHN J. HAYES; 13—Capt. JAMES M. O'LEARY; 14—Lieut. JOHN J. MORRIS; 15—Lieut. DANIEL J. SULLIVAN; 17—Lieut. MARTIN J. FLANNAGAN; 18—Major JOSEPH H. JOHNSON, (retired); 19—Capt. JOHN J. GARDNER; 20—Capt. and Quartermaster, JOHN BREWER; 21—Major and Surgeon, JOHN P. KANE; 21—Lieut. and Bat. Adjutant, BENJAMIN J. FLANNAGAN; 22—Lieut. and Inspector of Mills, COLONEL LAWRENCE J. LOGAN; 27—Capt. and Regimental Adjutant, WILLIAM J. CASEY; 28—Major JOHN J. SULLIVAN; 29—Capt. JEREMIAH J. SULLIVAN; 30—Capt. JAMES E. MCCORMACK; 31—Lieut. DANIEL J. MURPHY; 31—Lieut. JOHN J. BOYLE; Reg. Commander, WM. H. DONOVAN, (not present); OFFICERS OF THE SIXTY-NINTH NEW YORK REGIMENT: 32—Major JOHN J. SULLIVAN; 33—Capt. JOHN E. KELLY; 34—Capt. MICHAEL E. BRYNER; 34—Capt. BERNARD F. CROMBIE; 35—Lieut. SAMUEL J. SULLIVAN; 36—Capt. JOHN J. SCAMLOON; 40—Capt. JOHN J. McSHEAR; 38—Capt. JOHN J. KELLY; 41—Capt. THOMAS MURPHY; 42—Capt. PATRICK J. McSHEAR; 43—Capt. THOMAS MURPHY; 45—Capt. ADJUTANT, DANIEL C. DEVLIN; 46—Lieut. Colonel, JOHN DUNGAN; 47—Major-Surgeon, FRANCIS L. ORWALD; 48—Capt. PATRICK M. HARRAN; 44—Lieut. THOMAS MURPHY; 49—Quartermaster, DANIEL C. DEVLIN; 50—Major DANIEL C. DEVLIN; 51—Col. EDWARD DUFFY; 52—Major MICHAEL LYNCH; 53—Lieut. Bat. Adjutant, WILLIAM J. COBBRAN; 54—Capt. F. S. A. P.; PATRICK F. ABRELL; 55—Capt. Chaplain, Rev. WILLIAM J. B. DALY; 56—Lieut. W. CLAYTON WOODS.



OFFICERS AND CHAPLAIN OF SEVENTH ILLINOIS REGIMENT.

From a photograph taken at the capital, Springfield, Ill., on departure of Regiment for Spanish-American War; 1—Lieut. MAURICE J. HOLWAY; 2—Lieut. THOMAS M. KAVANAGH; 3—Lieut. JOSEPH MOORE; 4—Lieut. DANIEL J. CROWLEY; 5—Lieut. DANIEL J. CROWLEY; 6—Lieut. DANIEL J. CROWLEY; 7—Lieut. DANIEL J. CROWLEY; 8—Lieut. DANIEL J. CROWLEY; 9—Lieut. DANIEL J. CROWLEY; 10—Lieut. DANIEL J. CROWLEY; 11—Lieut. DANIEL J. CROWLEY; 12—Lieut. DANIEL J. CROWLEY; 13—Lieut. DANIEL J. CROWLEY; 14—Lieut. DANIEL J. CROWLEY; 15—Lieut. DANIEL J. CROWLEY; 16—Lieut. DANIEL J. CROWLEY; 17—Lieut. DANIEL J. CROWLEY; 18—Lieut. DANIEL J. CROWLEY; 19—Lieut. DANIEL J. CROWLEY; 20—Lieut. DANIEL J. CROWLEY; 21—Lieut. DANIEL J. CROWLEY; 22—Lieut. DANIEL J. CROWLEY; 23—Lieut. DANIEL J. CROWLEY; 24—Lieut. DANIEL J. CROWLEY; 25—Lieut. DANIEL J. CROWLEY; 26—Lieut. DANIEL J. CROWLEY; 27—Lieut. DANIEL J. CROWLEY; 28—Lieut. DANIEL J. CROWLEY; 29—Lieut. DANIEL J. CROWLEY; 30—Lieut. DANIEL J. CROWLEY; 31—Lieut. DANIEL J. CROWLEY; 32—Lieut. DANIEL J. CROWLEY; 33—Lieut. DANIEL J. CROWLEY; 34—Lieut. DANIEL J. CROWLEY; 35—Lieut. DANIEL J. CROWLEY; 36—Lieut. DANIEL J. CROWLEY; 37—Lieut. DANIEL J. CROWLEY.



BRIGADIER GENERAL M. V. SHERIDAN.
A younger brother of late General Philip H. Sheridan, whose Aide he was during the Civil War. He held the commission of a Brigadier General during the War with Spain.

MAJOR-GENERAL JOHN J. COPPINGER.

Commander of the Fourth Corps during the War with Spain. An Irish soldier of fortune in whom Lever would have found an ideal hero for one of his rattling romances. In his youth he wandered from the Emerald Isle to Italy, and as a member of the Papal Guards fought against Victor Emmanuel. Then he came to America, and, in 1861, was made captain of New York volunteers. During the next four years he took part in thirty-one battles, and was twice wounded, the last time on the day that Lee surrendered. His service on the frontier since 1865 has again and again proved him a dashing soldier, fully capable of high command. When the War with Spain opened he commanded the Department of the Platte. General Coppinger married a daughter of the late Hon. James G. Blaine.

eral churches, at each service, for "victory, honor and peace." In it he said :

"The events that have succeeded the blowing up of the battleship 'Maine,' and the sacrifice of 266 innocent victims and patriotic seamen of the United States Navy, have culminated in war between Spain and our beloved country.

"Whatever may have been the individual judgment of Americans prior to the moment when war broke out as to its wisdom or the adequacy of the reasons advanced in the justification, there can be now no two opinions as to the duty of every loyal American citizen. A resort to arms was determined upon by the Chief Executive of the nation, with the advice of both branches of Congress, and after consultation with his Cabinet, but not until he had exhausted all other honorable means to bring about a peaceable settlement of the difficulties between this country and Spain.

"The patient calmness, the quiet dignity, the subdued firmness, the patriotic and forbearing attitude of President McKinley during the trying days that intervened between the blowing up of the 'Maine' and the actual breaking out of war, are beyond all praise, and should be the admiration of every American.

"We are all true Americans, and as such loyal to our country and to its flag and obedient to the highest decrees and the supreme authority of our nation. * * * * It is not only lawful but laudable to pray for the temporal and spiritual well-being of the brave soldiers who are battling in the defense of their country and ours, and to beg the God of battles to crown their arms on land and sea with victory and triumph, to stay the unnecessary effusion of blood and to speedily restore peace to our beloved land and people.

"To this end we direct that on and after the receipt of this circular and until the close of the war every priest of this diocese will say in his daily Masses ; * * * * announcing beforehand the intention for which the prayers are said.

"Praying that God may bless and preserve our country in this crisis and speedily bring victory, honor and peace to all our people, I am faithfully yours in Christ."

In May last (1898) the silver jubilee of Archbishop Corrigan was

fittingly celebrated in New York City, and—as might be expected—was participated in by a very large gathering of prelates, priests and people. After the ceremony at the Cathedral was over, the Papal Delegate and Archbishop Corrigan, with the visiting archbishops, bishops, and monsignori, and about 400 priests, proceeded to the orphanage near by, where a banquet was served. Bishop Farley acted as toastmaster.

In introducing Bishop McQuaid, of Rochester, to speak to the toast, "Our Country," Bishop Farley said that "this was the greatest country that man ever lived for, bled for, or died for. Now that it was engaged in a deadly struggle, the Catholics of the country would be among the first to risk their lives in its defense." At this sentiment there was a wild outburst of applause. Bishop McQuaid was received with the singing of the

"RED, WHITE AND BLUE,"

led by Archbishop Ryan, of Philadelphia. He said :

"A child of this great city of New York, I feel that love of country down to the very marrow of my bones, that love which is born within us, and in which the country shall find its security against whatever elements of passion rise up to assail it. We Americans know that we have a country to live for, to build up, and to leave to those who come after us ; to make of it the home of the oppressed, for those who come to us not as beggars, but as willing hands to assist in the upbuilding of this Republic. When we find that the principles underlying our Government are those which make people great and noble, have we not cause to be proud of this country of ours ? The nations of Europe have again and again pointed at us the finger of scorn, and have taken pains to blazen our faults and failings to the world. But we are not looking for lessons from Europe. We want a country unshackled by the chains of European customs. Our forefathers laid down for us principles that are abiding, and I am not so much a believer in armies and navies as in the good strong common-sense of the American people. I believe in an army that will embrace all the people, which will enable us to defy the world, and in time of war to call not a million but ten million men

into the field. Then shall we be able to dictate to Europe and the world the doctrine of peace."

Another instance: At the Church of the Paulist Fathers, New York City, on May 29th, 1898,—but a few days after war was declared,—the annual memorial services for the soldiers and sailors who died in the war for the Union were held. The attendance was unusually large, and the members of nearly every G. A. R. Post in the city were present as guests of honor. The address of the evening was by

REVEREND WALTER ELLIOT

(himself a member of A. T. A. Torbert Post, No. 24), and was devoted largely to a discussion of our war with Spain and the duty of the hour. In that address Father Elliot said:

"The duty of the hour is warlike ardor. In time of war, devotion to one's country is the fierce purpose to overcome her enemies. There is no citizen so religious a lover of peace as to be exempt from praying for victory for the National arms. As the soldier at the front stands his ground unto death, so we at home must unalterably resolve that America shall conquer her enemy, and we must practically coöperate to this absorbing end. Skulking from the point of danger may be the crime of the citizen in any station; whether in the military uniform or not.

"Just war is always a choice of evils. This war—we call Heaven to witness—has been forced upon us. We have but voiced with the thunder of our war-ships the sentiment of mankind—that the fair island at our door should no longer be made the slaughter-pen of women and children. America, in this war for humanity, has said this: 'I had rather be killed trying to arrest my neighbor, starving his wife and children, than live on with the torment of a coward's conscience.' * * * *

"This war, thank God, with its unitive force, has given the final notes to the sweet hymn of peace which began so plaintively when Robert E. Lee surrendered his stainless sword to Ulysses S. Grant. * * * *

"Meantime and always, Jesus Christ is the Prince of Peace. War is only good because it breaks peace which is worse than war.

We are for war in the interest of peace. No animosity shall poison the souls of true patriots. No race hatred shall profane the sacred cause of this nation, a nation which is the divine blending of the blood of all nations. And whatever territory shall be gained by our valor, let us thank God rather for the victory than for the spoils, and let us treat our acquisition and their inhabitants as being set over them by the Great Father of Battles *in loco parentis*."

The exercises closed with the singing of "America" and "Nearer, My God, to Thee."

I could also quote from the patriotic utterances, upon the same subject, of, notably, Cardinal Gibbons, and Archbishops Ireland, of St. Paul; Elder, of Cincinnati, and Gross, of Oregon; and of hundreds of our other bishops and clergy, but space will not permit. As

THE NAVY

was the first to gain great victories over the Spaniards, I will first refer to that branch of the service. Prior to this war there were in our navy, in round numbers, eleven thousand enlisted men (including apprentices on regular cruising ships), and between four and five thousand of them (nearly one-half) were, and are, Catholics. It is understood that the proportion of officers who are Catholics is nearly the same.

After the magnificent victory of Admiral Dewey at Manila, the attention of the department was called to the large number of Catholics in Dewey's fleet, and the great want felt by them for a chaplain of their own faith, and the justice of this claim was so manifest that Rev. W. H. I. Reaney, who had been chaplain at the Brooklyn Navy-yard, was at once (in May, 1898) assigned to Admiral Dewey's ship "Olympia." Father Reaney immediately proceeded there, and has been with the Philippine squadron ever since.

THE MEN OF THE MAINE.

Of the 266 brave men whose lives were sacrificed by the blowing up of the "Maine," over half of them were Catholics; and their heroic young chaplain, Father Chidwick, has added luster to the already splendid record of our priesthood. He was spared by Divine Providence from that awful explosion, and was the last to leave the sinking ship, after doing all in his power to rescue and save the

maimed and wounded. Immediately after that terrible affair, the newspaper correspondents vied with each other in applauding him for his noble devotion to duty in that trying moment, and the government, in recognition of his acts and service, promoted him and assigned him to the chaplaincy of the "Cincinnati." The following pen picture of Father Chidwick, written by the well-known correspondent, Malcolm McDowell, to the Chicago Record, while the "Cincinnati" was lying off Key West, preparing to engage in the blockade of Cuba, is the description of a model chaplain that should be preserved. Mr. McDowell said :

"FATHER CHIDWICK,

chaplain of the 'Cincinnati,' is easily the most popular man in Key West, afloat or ashore. This little priest, who rowed around and around the battered wreck of the 'Maine' for an hour after it had gone down, sobbing, 'Boys, my boys, are any of you alive? Answer, boys, it's Father Chidwick. Do you hear me, boys?' and cried as only a strong man can cry when the heart is near breaking when no voice replied, is ever at his work. Wherever there is a sailor, officer or marine who is a member of his church, there Father Chidwick goes to hear his confession, write letters, admonish and encourage. Protestants vie with Catholics in doing honor to the little hazel-eyed chaplain. Less than thirty years of age, with a face showing kindness and good nature in every line of a sunny disposition, he bears out Captain Sigsbee's remark : 'Father Chidwick is a good priest, a royal gentleman, and a first-class seaman.' Long before the 'Maine' disaster brought his name prominently before the people, Father Chidwick was a favorite with the officers and men in the navy. He is a staunch friend of 'jack-tar,' and, it is said, knows the men in this fleet better than their commanding officers do. The men of the 'Cincinnati' do not growl when they are ordered to row Father Chidwick ashore that he may celebrate early mass in the Catholic church of Key West. He is always hailed by the 'jackies' who are waiting in the basin to take their officers aboard on steam-launches or in whale-boats. He does not wear the queer-looking clerical costume prescribed by the Navy Department for ship chaplains, but goes about in the dress worn by the Catholic priests ashore. Every

man, woman and child in Key West knows him, and he who is in a hurry must not walk with Father Chidwick, for he is stopped every other step by some one, American, white, black, Conch or Cuban, who wants to shake hands with the kindly-hearted and youthful-looking 'father.'

The daring deed of the

SINKING OF THE "MERRIMAC"

in the entrance to Santiago harbor was an act of patriotic heroism that electrified not only this country, but the civilized world, and made the name of Hobson and his men famous in song and story; and it is but justice to them to state that five of the seven heroes who accompanied Hobson, and by that act so cheerfully tendered their lives to their country, were Catholics.

I wish to here say a word in favor of the personnel of the men of our navy, regardless of their religious belief. The sailors of the old-time navies were not a class of men to pattern after; but the character of the enlisted men of our navy of the present day has improved with our war vessels, and it is a great injustice to the man-of-war's man of to-day to regard him as of the same class as the old-time reckless, dissipated and improvident "jack-tar." In a magazine article, which appeared nearly a year before the Spanish-American War, Father Chidwick, upon this, said:

"It is time that people banish from their minds the old conception of a man-of-war's man. The drunken and abusive sailor, staggering through the streets or loud in profanity in a low saloon, is not the type of our men of to-day. These are as superior to their predecessors as the ships of the new navy are to those of the old. They are capable, intelligent, self-respecting men. Every day they are becoming more so. The uniform which our sailors of old wore with honor and pride in battle and danger they disgraced too often, unfortunately, by their sprees ashore. Our men are not lacking in the efficiency and courage of their predecessors, and do not yield one iota to their fellow citizens ashore in obedience to law and self-respect. It is difficult to convince people of this truth. We cling tenaciously to old ideas and we quote exceptions to justify our position. The men of our navy to-day are not only entitled to the admiration of our people for their pluck and daring, but to their esteem for the manner in

which, under all circumstances, they honor the uniform it is their proud boast to wear."

In this connection, and in concluding what I have to say about our navy, I will incorporate a very interesting and touching account, by a correspondent of the New York Evening Sun, of an incident that will make all feel good to hear of, and proud of our glorious navy. It is as follows :

"One of the most graceful of the many graceful acts that characterized the war with Spain was performed by sailors of the United States cruiser 'Newark' on August 15. Many of the officers and crew of this ship on that day visited the wreck of the Spanish warship 'Vizcaya,' near Santiago. Some of the officers who went over reported on their return that there were many bodies to be seen, and Dr. Harmon, the ship surgeon, said it was a shame. Captain Goodrich said nothing but called away his gig. He was back in a little while and ordered Executive Officer Turner to muster the crew. When all hands were grouped in a dense mass on the deck, with clean or dirty and sooty faces, dingy, faded and greasy, or snow-white uniforms, shod and unshod feet—for a general muster is imperative and does not permit frills—the Captain walked up. He stood for a moment in silence, and then he called for volunteers to go to the Vizcaya and give to the bodies Christian burial. 'I want to ask you to perform a disagreeable duty,' he said, 'and because it is disagreeable I will not order you to do it; but because it is a duty I know you will volunteer. Those men died in battle bravely and they deserve better treatment than they have received. Will fourteen of you, Roman Catholics preferably, volunteer?' More than that number instantly stepped forward; so many that only the first fourteen were chosen, and Lieutenant Royal Phelps Carroll offered his services, as a member of the Roman Catholic church, to take charge of the burial party. Boxes and canvas bags were then got up from the ship's hold, and shortly before 11 o'clock the party put off. * * * * It was disagreeable work, but they were white men who were doing white men's work, and about 1 o'clock parts of twenty bodies had been recovered and put in boxes, and weighed down with iron scraps, of which there was all too much. One body, identified by its clothes

and buttons as that of an officer, was found in the conning tower, and was placed in a separate box. * * * * The boxes were arranged on the starboard bow, abreast of the forward turret, and Lieutenant Carroll committed them to the water. The memory of that act will not die out of the minds of the little party, as they stood with bared and bowed heads and followed Lieutenant Carroll through the short committal. The fierce sun beat down on the hot plates, and the high river crags a few hundred yards away seemed to quiver in the air. There was a softly uttered command: 'Heave overboard.' When the swift splashes arose there came from the 'Newark,' whose crew had all been called to 'attention,' the sound of 'taps,' bidding those dead Spanish soldiers and sailors 'go to sleep.' An incident like this does us all good. But it makes us prouder than ever of our glorious navy. American valor and American chivalry are unsurpassed."

THE ARMY.

Catholics in this war against Spain have made an equally good record in the army and in volunteering for this war.

It is hardly necessary for me to state that it is impossible, so soon and before the war is fully ended, to do more than state such facts as have come to my knowledge, as to the proportion of Catholics who have enlisted.

In the first three regiments raised in Minnesota (known as the 12th, 13th and 14th) the proportion of Catholic enlistments was fully one third of the whole; and it was in recognition of this fact that our Governor appointed Rev. William Colbert chaplain of the 14th Regiment.

The First California Regiment, now at Manila, is almost wholly Catholic; and in each of the other regiments from that state they are well represented.

When New Jersey's 3,000 was mobilized at Sea Girt, it was found that 1,800 of them were Catholics.

To secure data for this addenda, I wrote to Father Colbert at Camp Thomas, Chickamauga; Father Sherman at Camp Alger, and Father Daly at Tampa. I have not had an answer from the last two named; presumably because both camps have been "on the move"

most of the time since. But I have received a full and interesting one from Father Colbert, as to the troops which were camped at Chickamauga Park—Camp Thomas—when and since he arrived. He sends me a tabulated statement of forty-three regiments, hailing from twenty-four different states, in which he states that the actual number of communicants was 10,961, and estimating the Catholic soldiers who, from various causes, did not do so at 1,073; making the total number of Catholics in those forty-three regiments 12,036. When it is remembered that those regiments were not full, it will be seen that the Catholic soldiers at Camp Thomas comprised fully one-third of the whole force there.

There is no doubt but that the number of the Catholic volunteer soldiers in the other encampments will be proportionately as great as at Chickamauga. Such almost wholly Catholic regiments as the fighting 69th New York, and the 9th Massachusetts and 7th Illinois, were at other camps.

As the members of the Catholic church in the United States are now estimated to be over one-seventh of our entire population, and as the proportion of Catholics in the army and navy in this war was between one-fourth and one-third thereof, it will be seen that our Catholic body furnished much more than its proportion, or than could be demanded of them on the basis of numbers.

CATHOLIC THANKSGIVING.

Among the many sermons preached at the divine service celebrated in our Catholic churches, in response to the President's recent request to all denominations to offer up thanks to God for the victories obtained by the army and navy of the United States, I need only quote the following from the sermon of that typical American, Archbishop Ireland, upon that occasion. In it he said:

“Why has God given us victory and greatness? It is not that we take pride in our power. It is not that we gather in for our pleasures the wealth of the world. It is that Almighty God has assigned to this republic the mission of putting before the world the ideal of popular liberty, the ideal of the high elevation of all humanity * * * *”

“As Catholics in America, we have the right to sing the ‘Te Deum’

for America's victories. We have the right to look with joy to the new era of America's greatness opening before her, for we are her children. We yield to none in loyalty to America. As this war progresses, there is not a battle on land or sea, we thank God for it, in which Catholic sailors and soldiers do not bare their breasts to the enemy in defense of America. The records show that in proportion to their numbers in population in America, in a very large number of states at least, Catholics have given more than their number in soldiers in the defense of America. It is but their duty, as they are loyal citizens, and I praise them not for it. Yes, as Catholics, we have the right which comes from our citizenship, which comes from our loyalty, which comes from our deeds, to salute the American flag, to rejoice in her glory, and to wish her all the greatness and all the blessings in the future which the great God of nations holds in store for her."

When we reflect that this war was one waged against a Catholic country and an avowedly Catholic government, surely our non-Catholic brethren will not allow prejudice to prevent them from rising to a full appreciation of how grandly their Catholic fellow-citizens have again given conclusive evidence that our country can always rely upon them, when strong and willing arms are needed for her defense. Our brave boys who fought with Dewey, and under Sampson and Schley, and at El Caney and Santiago and Porto Rico, as well as those who were waiting in line for orders to do likewise, say to their brethren of other beliefs:—"Our conduct in the army and navy is our only answer to those unchristian and malignant bigots who have impugned our patriotism, or that of our leaders and directors in spiritual things."

The Catholic Chaplain

IN

THE CIVIL WAR.

From the Memoirs of Father Corby.

THE part taken by the Catholic chaplains and the Sisters of Charity in field and hospital and on long marches during the war between the North and the South, is a page of American history that has received but little attention from the historian.

For the sketches in the following pages we are indebted to Father Corby's "Memoirs of Chaplain Life," which we have used freely by the kind permission of the author, and, so far as possible, have given the story in his own words.

Among the many noble priests who served as chaplains during the Civil War, no one deserves more favorable mention than Very Rev. Wm. Corby, C. S. C., of Notre Dame University, Indiana.

For three years chaplain of the Eighty-eighth New York, Irish Brigade, he brought consolation to the afflicted, ministered to the spiritually needy the rites of the Church, and extended a helping hand, not only to the sick, wounded and dying soldiers, but sent authentic accounts to the anxious and weeping relatives at home.

Fearless, self-sacrificing and patriotic, he rendered valuable assistance both in the hospitals and on the battle field.

Father Corby resigned his professional duties in the University of Notre Dame, Ind., at the request of his superior, Very Rev. E. Sorin, now Superior General, in the fall of 1861, went directly to Washington, D. C., and joined his brigade a short distance out from the city of Alexandria, Va.

During the entire campaign of three years, starting from Camp California, near Alexandria, Va., in the spring of 1862, and ending at Petersburg, Va., Father Corby accompanied his brigade, night and day, in heat and cold, in sunshine and rain; marching and countermarching in Virginia, Pennsylvania and Maryland, hundreds if not thousands of miles. These years of varied experiences render the following pages from his "Memoirs" of great interest.

A SHORT SKETCH OF THE IRISH BRIGADE.

The brigade known as the "Irish Brigade," composed largely of recruits from New York City, under the command of Gen. Thomas Francis Meagher, had the greatest number of Catholic chaplains. When President Lincoln called for 75,000 volunteers, the call was responded to promptly. The general impression at the time was that the disturbance at the South would not last long, and the volunteers were enlisted for ninety days only. Under this call the Sixty-ninth New York Infantry, a militia regiment which so distinguished itself at the first battle of Bull Run, in July, 1861, offered its services, which were accepted, and the regiment, accompanied by Capt. (afterwards Brig.-Gen.) T. F. Meagher and his Zouaves, all under the command of Col. Michael Corcoran, "went to the front." At this first Bull Run battle, the Sixty-ninth New York fought desperately; but the

gallant Col. Corcoran was captured with several of his command, and was carried off to Richmond, where he was kept prisoner for thirteen months. Rev. Thomas F. Mooney, of New York, went out as the chaplain of the Sixty-ninth, but was obliged, in a short time, to return home to attend to very important duties assigned him by his ordinary, Most Rev. Archbishop Hughes.* The soldiers, at the President's call, had enlisted for ninety days only; and before the memorable battle of the first Bull Run, which took place July 21, 1861, the term having expired in the case of several regiments, on the 20th, many militia regiments from Massachusetts, Connecticut, Pennsylvania, and one from New York, besides a battery, returned home. The Sixty-ninth agreed to continue. They did so, and "fought like Turks." After this battle was over, the Sixty-ninth was disbanded in New York, the time having expired sometime before. Here we start. We leave Col. Corcoran a prisoner in Richmond, and the old Sixty-ninth, with Meagher's Zouaves, mustered out of the service, with honor to both officers and men.

Thomas Francis Meagher, who distinguished himself at Bull Run, set about recruiting, not a single regiment, but a brigade. In a short time, with the help of other efficient persons, he organized three Irish regiments. The old Sixty-ninth re-enlisted, and was joined by the Eighty-eighth and Sixty-third New York regiments. Each of these enlisted for "three years, or during the war." To this brigade of three New York regiments were subsequently added the Twenty-eighth Massachusetts Infantry, the Sixty-ninth and One Hundred and Sixteenth Pennsylvania Infantry, and Hogan's and McMahan's

* Rev. Bernard O'Riley, S. J., replaced Father Mooney for a few weeks, until the Bull Run battle terminated that campaign.

batteries. The brigade in question was ever after known as the Irish Brigade, and was commanded by Gen. Thomas Francis Meagher.

It was the intention of those who organized the Irish Brigade to place Gen. James Shields in command; but the Government designed a larger field of usefulness for that old veteran. Col. Michael Corcoran, who led so well the Sixty-ninth at Bull Run, still languished in a Southern prison, and so it came about that Thomas Francis Meagher assumed command.

MY RECOLLECTIONS OF GEN. THOMAS FRANCIS MEAGHER.

Here let me say a word about Gen. Thomas Francis Meagher, whose character is, I think, not well understood by many. Gen. Meagher was more than an ordinary gentleman. He possessed high-toned sentiments and manners, and the bearing of a prince. He had a superior intellect, a liberal education, was a fine classical writer, and a born orator. He was very witty, but more inclined to humor; was fond of witty or humorous persons, and admired those who possessed such gifts. He was a great lover of his native land, and passionately opposed to its enemies; strong in his faith, which he never concealed, but, on the contrary, published it above-board; and wherever he went he made himself known as a "Catholic and an Irishman." He was well instructed in his religion, and I should have pitied the one who had the temerity to speak disparagingly of it in his presence. His appearance was very much in his favor, being one of the finest-looking officers in the whole army; and, mounted on a magnificent horse, surrounded by a "brilliant staff" of young officers, he was a fit representative of any nation on earth. It is not surpris-

ing, then, that a man of his intellect and noble personal character drew around him, not a low, uneducated class, but rather refined and gentlemanly officers and men, recruited mostly from New York; while many came from Boston, Philadelphia, Jersey, and even from Europe, to join his standard.

During the battle of Antietam Gen. Meagher was badly crushed, and Lieut. James Macky of his staff was killed at his side.

Chancellorsville was the last battle in which Gen. Meagher commanded the Irish Brigade. He resigned shortly after the fight, was re-commissioned again and transferred to the West; but the fighting qualities of the organization remained, even when the general had gone; it never missed a battle, and was present until the end.

Gen. Meagher's departure was greatly regretted. A most brilliant leader he was, who seemed at his best in the midst of a combat.

At Gettysburg the brigade was led by a new commander, the amiable, noble Patrick Kelly, colonel Eighty-eighth New York, who, like Elias of old, was destined to ascend to heaven in a chariot of fire.

The brilliant Meagher was gone, but his mantle had fallen on one who was well worthy to wear it.

ABSOLUTION UNDER FIRE.

Here I will quote the account of Maj.-Gen. St. Clair Mulholland, then a colonel in the Irish Brigade, a Christian gentleman and as brave a soldier as any in the Army of the Potomac, to which his wounds and his army record will testify:

“Before advancing upon the enemy, on the afternoon of July 2, a religious ceremony was performed that, in the sublime magnificence and grandeur of its surroundings, was never equalled on this con-

tinent. As the men stood ready to move, their chaplain, **Father William Corby**, proposed to give them general absolution before going into the fight. Standing in front of the brigade, which was drawn up in a column of regiments, he made a fervent and passionate appeal to the men to remember in the hour of battle the great Captain of all, Jesus Christ, and to have contrition for their sins, that they might be prepared to die for the cause for which they fought.

“Every man fell upon his knees, the flags were dropped, and Father Corby, looking up to heaven, called down the blessing of the Almighty upon the men. Stretching out his right hand (as the lips of the soldiers moved in silent prayer) he pronounced the words of absolution :

“*Dominus noster Jesus Christus vos absolvat, et ego auctoritate ipsius, vos absolvo ab omni vinculo excommunicationis et interdicti, in quantum possum et vos indigetis, deinde, ego absolvo vos a peccatis vestris in nomine Patris, et Filii, et Spiritus Sancti, Amen!*”

“The scene was more than impressive; it was awe-inspiring. Near by stood a brilliant throng of officers who had gathered to witness this very unusual occurrence, and while there was profound silence in the ranks of the Second Corps, yet over to the left, out by the peach orchard and Little Round Top, where Weed and Vincent and Hazlitt were dying, the roar of the battle rose and swelled and re-echoed through the woods, making music more sublime than ever sounded through cathedral aisle. The act seemed to be in harmony with the surroundings. I do not think there was a man in the brigade who did not offer up a heart-felt prayer. For some, it was their last; they knelt there in their grave clothes. In less than half an hour many of them were numbered with the dead of July 2. Who

can doubt that their prayers were good? What was wanting in the eloquence of the priest to move them to repentance was supplied in the incidents of the fight. That heart would be incorrigible, indeed, that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

The Irish Brigade received the title

"HEADQUARTERS OF THE CHURCH IN THE ARMY OF THE POTOMAC";

it numbered over 9,000 Catholic soldiers, not to mention odd numbers in every regiment in the army. A full page of history, in all justice, should be given to such a respectable body of Christian soldiers—unique in character, unique in faith, unique in nationality; but ever brave and true in support of their adopted country.

Of the men who, at different times, had led the command, three were killed in battle—Smyth, Kelly, and Byrnes; and Meagher—the brilliant citizen and gallant soldier—found a grave in the turbulent waters of the upper Missouri.

Few of those brave souls who, under the Green Flag of their own native land, fought so well to defend the Stars and Stripes of the land of their adoption, are now with us. Those who lived through the storm of the battles are rapidly passing to the other side, to join the heroes who fell in the fight. The few survivors assembled at Gettysburg a year or two ago, there to erect and dedicate to their memory, monuments in granite and bronze, and stand once more on the spot that had been crimsoned by their blood; and like Melchisedech, on Bilboa's field, to pray for their comrades slain, that the God of Moses and Joshua, He who loves the brave and good, may grant sweet rest to the souls of those who died in defense of their adopted country.

The six regiments composing the Irish Brigade had five Catholic priests as chaplains. Rev. James Dillon, C. S. C., chaplain of the Sixty-third; Rev. Thomas Ouellet, S. J., chaplain of the new Sixty-ninth, and the writer, chaplain of the Eighty-eighth. Rev. Father McKee, chaplain of the One Hundred and Sixteenth Pennsylvania, soon fell sick and resigned; he was replaced by Rev. Father McCullum. The latter, unable to endure the hardships of campaign life, also resigned, leaving the brigade with three Catholic chaplains, namely, Dillon, Ouellet, and Corby. Besides these, there were other Catholic chaplains in the Army of the Potomac. Paul E. Gillen, C. S. C.; Father O'Hagan, S. J.; Father Martin, of Philadelphia; Father C. L. Egan, O. P.; Father Thomas Scully, of Massachusetts, and Rev. Doctor Kilroy.

EIGHT CHAPLAINS—TEMPERANCE WORK AMONG THE SOLDIERS.

In view of this, Notre Dame sent out seven priests as chaplains, and, counting the Rev. Dr. Kilroy, who is also a child of Notre Dame, there were eight priests of the Community of the Holy Cross rendering spiritual aid to the poor soldier in the field and in the hospitals. These were the Revs. J. M. Dillon, C. S. C. P. P. Cooney, C. S. C.; Dr. E. B. Kilroy, C. S. C.; J. C. Carrier, C. S. C.; Paul E. Gillen, C. S. C.; Joseph Leveque, C. S. C., and the writer, W. Corby, C. S. C. Many of the above went to an early grave; but while they were able they braved the dangers of the battlefield and the pestilence of the hospitals.

The Rev. John Ireland, now the illustrious Archbishop of St. Paul, Minn., gave a bountiful share of his time and talent to the good work—the chaplaincy. A year of his time and brilliant talent

was more than six years as compared with that of ordinary men. His great ability was exercised with the enthusiasm that has distinguished his whole career. His name was and is a power. The Rev Lawrence S. McMahon, afterward the distinguished Bishop of Hartford, Conn., also performed a generous share of chaplain labor.

ARCHBISHOP IRELAND AS CHAPLAIN IN 1862.

In relating an interview had with the Archbishop in 1897, Mr Frank G. Carpenter writes as follows :

“The Archbishop was born in Ireland, but he bought the right to his American citizenship by fighting for the Union during the late war. In 1861 he was a young priest in Minnesota, having just finished his education in the theological seminaries of Europe. After the battle of Bull Run he offered his services as chaplain and was attached to the Fifth Minnesota regiment. The most of the members of this regiment were Catholics, and young Father Ireland was the most popular man of the corps. He preached to the boys before and after the battle, and it has been said that the men would drop their cards and leave their games at any time to hear one of his sermons. He was not, however, contented with preaching. At times he went into battle and fought with the men. This was the case at Corinth. The late John Arkins, editor of the *Rocky Mountain News*, who was in the fight, once told the story: ‘It was in the midst of this battle. The famous Texas brigade had made their desperate charge. The Confederates had succeeded in penetrating the Union lines. They had captured some of the batteries and were pouring into the streets of Corinth. The gap in the lines was widening. More soldiers were rushing through. It looked as

though the Confederates would soon attack Rosecrans' army in the rear, when the Fifth Minnesota regiment was ordered to the rescue to close the gap. They attempted to do so. They threw themselves like a whirlwind upon the enemy. With shot and bayonet they rushed upon the advancing mass, pressing it back inch by inch until at last they retook the batteries which had been lost and almost succeeded in re-establishing the line at the point where it had been broken. Just at this time, when the enemy were still crowding and fighting for the gap, the cry went out from the Union soldiers for more ammunition. Many of our boys had used up their forty rounds and were replenishing their cartridge-boxes from those of their dead comrades. It was then that, walking amid the shot and shell, came a smooth-shaven, tall, angular young man in the dress of a chaplain. Upon his shoulder he carried a heavy box, and as he walked along just back of the soldiers he yelled out from time to time:

“ “Here are cartridges for you, boys. Here are more cartridges for you!”

“ “And so he went along the line, the soldiers reaching back and grabbing the cartridges by the handfuls and then turning again with new ammunition upon the struggling enemy. And so through all that fight this smooth-shaven chaplain moved back and forth carrying ammunition to the men to whom he had preached only a few nights before. He kept it up until at last, when the evening shades began to fall, the battle closed with a victory for the Union forces. Then it was discovered that the brave chaplain was missing. Father Ireland, for it was he who carried the cartridges to the men, could nowhere be found. The greatest concern prevailed and almost all

thought that his bravery had cost him his life. There was an anxious search among the wounded, when in an improvised hospital on the outer edge of Corinth the young priest was found unhurt, but still at work speaking words of comfort to the wounded and the dying.”

FATHER DILLON'S TEMPERANCE WORK AMONG THE SOLDIERS.

To prepare for the realities of war, the Sixty-third, N. Y. V., was encamped on David's Island, in the East River, Long Island Sound, in November, 1861. R. C. Enright was colonel of the regiment, and the Rev. James M. Dillon, C. S. C., was the chaplain.

A talk of organizing a Temperance Society in the regiment was rife for several days, and assumed formal shape on Sunday, November 17. The Holy Sacrifice was offered, as usual, that morning in the dining hall, where probably 700 officers and men were present. (The regiment was composed almost entirely of Roman Catholics.)

Chaplain Dillon, at the close of the service, took as his text the subject of "Temperance." He went on, in his usual eloquent style, depicting the evils of intemperance.

There was a rush for the front, and the aid of several secretaries was required to take the names of those who desired to sign the pledge.

On November 21 (a feast of the Blessed Virgin), after Mass, the chaplain spoke again on the subject of "Temperance," after which the following officers were elected for the Temperance society: President, the Rev. J. M. Dillon; Vice-President, Dr. Michael G. Gilligan; Recording Secretary and Treasurer, Lieut. Patrick Gormerly; Corresponding Secretary, Capt. Michael O'Sullivan.

The effects of the "Temperance Society" were soon apparent

and there was witnessed a decided diminution in camp carousals. So elated was Father Dillon that he decided to have a medal struck to commemorate the event. A design was prepared and placed in the hands of an engraver in New York City, and several hundred were cast. They had an appropriate inscription on each side, and in size resembled a silver dollar. Even at this day, thirty years after the incident above alluded to, "Father Dillon's Temperance Medals" are frequently met with in the hands of the remnant of the Sixty-third or their descendants.

Father Dillon was a young man in the prime of manhood at this time—about twenty-eight years old. He was impulsive and ardent and threw his whole soul into his work. He was mustered into the service October 30, 1861, and was discharged for disability (sickness), October 18, 1862. He contracted in the army the disease that carried him to an early grave in 1868.

THE WORK OF FATHER OUELLET AS CHAPLAIN.

General Dennis Burk in the New York *Tablet* speaks thus of the labors of Father Ouellet :

The Rev. Thomas Ouellet, S. J., though not of our race, having been born in Lower Canada, of French parents, was one of the most zealous priests in the army. When the war commenced, Father Ouellet was attached to St. John's College, at Fordham, and, hearing that a Catholic regiment required a chaplain, offered his services to Archbishop Hughes, the Nestor of the Catholic Church of America, who assigned Father Ouellet to the Irish Brigade.

Father Ouellet was in build small of stature and lithe of frame, but immense in energy. He loved his sacred calling, and never neglected its important duties. During Gen. McClellan's famous

seven days' retreat before Richmond, he was always to the front on every occasion ministering to the wounded, and always predicting, to those who happened to be faint-hearted, the certainty of final success. Father Ouellet was loved by all the Irish Brigade, and respected by every member of the Second Army Corps, from the gallant commander, W. S. Hancock, to the humblest private. The love which the "boys" had for Father Ouellet could be equalled only by his zeal for their salvation. Father Ouellet resigned April 25, 1862, and re-enlisted as chaplain Feb. 15, 1864. He was beloved by all who knew him.

REV. PAUL E. GILLEN, C. S. C., AS CHAPLAIN.

The Reverend Paul E. Gillen, one of the Fathers of Holy Cross, left Notre Dame in the early part of the war of '61-5 to accomplish what good he could among the soldiers in the Army of the Potomac. In the beginning he accepted no commission and wanted none. A commission, in his opinion, would be an impediment rather than a help to his work, wishing to be free to pass from one portion of the army to another. He had a singular faculty for finding the Catholic soldiers, and among them he did a remarkable amount of good.

His work in the army consisted in going from regiment to regiment, and wherever he found a few dozen Catholics, there he "pitched his tent," staid a day or two, heard all their confessions, celebrated holy Mass, and communicated those ready to receive. Then "striking his tent" he pushed on to another regiment. Wherever he went he was beloved and respected by Catholics and non-Catholics. He could do double the work, and endured twice as much hardship as ourselves—much younger men and much more pretentious. Father Gillen, C. S. C., lived and labored many years

after the war, and finally died, at an advanced age, on October 20, 1882. He is buried within gunshot of where I write these lines, under the shadow of the cross, his banner in the army of Jesus Christ, carried fearlessly and zealously in the desperate struggle against sin and Satan.

FATHER EGAN AS CHAPLAIN.

The Rev. Constantine L. Egan, O. P., entered the service as chaplain of the Ninth Massachusetts in September, 1863, and was mustered out July 15, 1865. He would have enlisted earlier had he realized the great want in the army of Catholic chaplains.

He relates the following pathetic incident :

A MILITARY EXECUTION.

I was asked by the Secretary of War to go to Gen. Newton's corps, which was camped near Culpepper Court House, Va., to minister to a deserter sentenced by court-martial to be shot. I started the next morning, and reached Gen. Newton's headquarters about ten o'clock that night. The general told me I had better see the prisoner soon, as he would certainly be shot the next morning. I started at once to where the prisoner was confined, heard his confession, and staid the remainder of that night at Gen. Robinson's headquarters. Next morning I said Mass for the prisoner in the provost-marshal's tent, administering to the poor condemned man Holy Communion. Afterward, I was invited by the provost-marshal to partake of a cup of coffee and some hard-tack—such as he had for breakfast himself. After breakfast, the provost-marshal commenced loading the twelve rifles for the shooting party, one of the rifles being loaded with a

blank cartridge only—the other eleven were loaded with bullets. After a while, an ambulance was in readiness, accompanied by a squad of soldiers to guard the prisoner to the place of execution. The prisoner was placed in the ambulance, and I took my place by his side. During the sad journey, of about two miles, we were occupied saying the rosary and litanies, the poor prisoner praying with much fervor during the short time he had to live.

Arriving at the place of execution, we saw a coffin ready and a grave prepared for the reception of the poor soldier's remains, and the whole of the First Army Corps drawn up in a position to witness the prisoner's death. We got a few minutes to pray, and before the white bandage was placed over his eyes, the prisoner stood up, and in a steady voice said: "I ask pardon of all whom I have offended; I forgive every one who has offended or injured me; boys, pray for me."

The officer then read the death warrant, and placing the white bandage over the prisoner's eyes, gave the order to the firing party: "Make ready! Aim! Fire!" The poor soldier fell on his coffin, and death was almost instantaneous.

FATHER CORBY'S DESCRIPTION OF A MILITARY MASS.

On or about the 4th day of September, 1864, Gen. Meagher, who was on a visit with Gen. Hancock at the time, prior to his departure for the department of Gen. Sherman, to whom he had been assigned for duty, proposed an anniversary celebration for the brigade. The brigade was now three years old. As usual, he wished to have the anniversary commemorated in a religious manner. He therefore, asked me, if I would be so kind as to arrange a Solemn High Mass for the occasion. I was only too glad to do him this

favor. Invitations were sent out to various other commanders to join us in the celebration. These invitations were accepted by quite a number of other commands, and by the following generals, namely: Hancock, Miles, Berney, Gibbons, Mott, De Trobriand, and, of course, Meagher himself would be expected.

Details of men with willing hands were directed in clearing up, beautifying the grounds, planting pine and cedar trees, and making the entire camp like fairy-grounds. A beautiful chapel tent was erected, and a grand avenue lined with evergreens led to the front entrance of the grounds and to the chapel, which was on a slight eminence. Seats were provided for the invited guests as far as possible. About nine o'clock the bugles were sounded, and the whole brigade, at this signal, began to make preparations to receive their guests. With military precision every man reported, and in a short time one could see the ranks formed in perfect order.

Precisely at ten o'clock, the hour fixed for service, the guests began to arrive. The generals were seated first, and, as each company, battalion, or regiment of invited troops arrived, place was allotted them, the members of the brigade "doing the honors."

The Rev. Thomas Ouellet, S. J., Paul E. Gillen, C. S. C., and the writer, appeared before a simple altar, dressed in modest taste, at the very moment ten o'clock was sounded by the bugle. By this time we had become experienced in such celebrations, and it is with some laudable pride that we refer to them now. Gen. Meagher, being well versed in the ceremonies of the Mass, acted as Master of Ceremonies, in as far as the music and the military duties were concerned. As soon as the priests are ready, the *Asperges me* is announced, and, instead of a grand choir, such as is heard in the

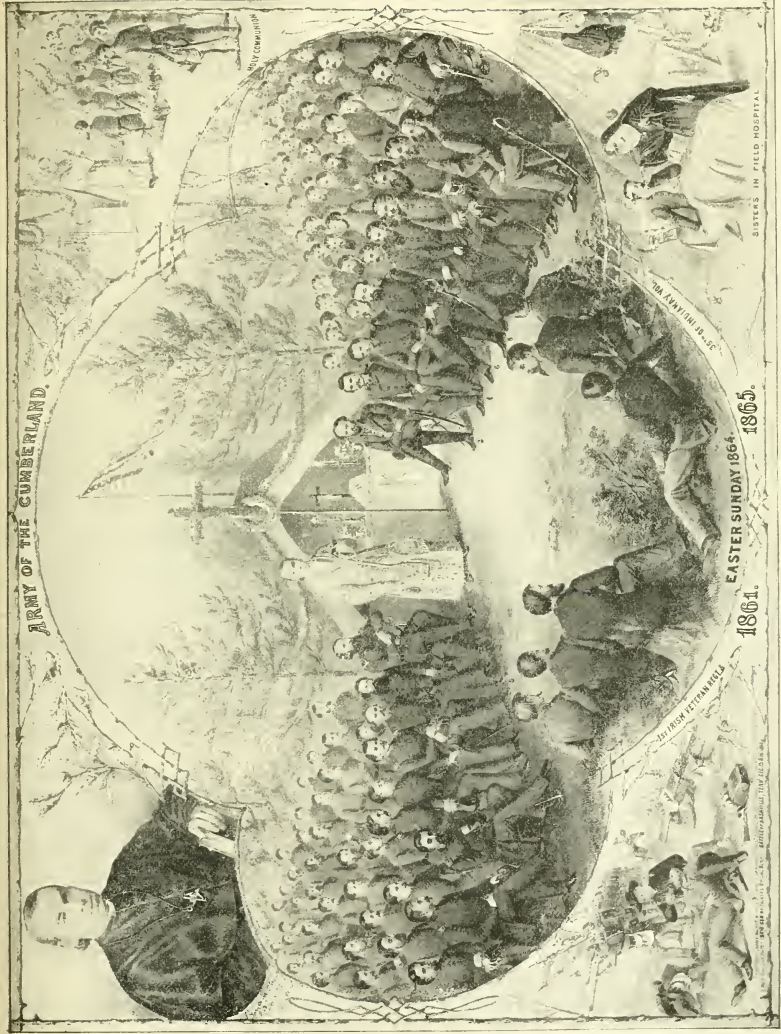
royal cathedrals of Christendom, the bugles, followed by the report of numerous guns, announced the beginning. Then, under the direction of Gen. Meagher, at the *Introibo* various military bands discourse solemn music until after the *Credo*, when, again, by a sign from the Master of Ceremonies to the Officer of the Day, another discharge, a grand salute of guns, testify to *Credo in unum Deum*—I believe in one God. The bugle follows with its well-known notes, "tara-taran-tara," and again the bands play. Now their music is soft, low, and sweet, suitable to the devotion that immediately disposes the faithful for the more sacred portion of the Mass. The *Sanctus! sanctus! sanctus!* rouses all to a fixed attention and is accompanied by a sudden rattle of dozens of kettle-drums, with an occasional thundering sound from the bass drums. Shortly after this comes that moment of moments in the offering of the sublime mysteries. The preparatory is over, and now you see men bow down in deep devotion as the priest leans over the altar and takes up the Host. Here, at a sign from the Master of Ceremonies, the bugle notes, "tara-taran-tara," ring out over the tented fields, and the same grand evidence of respect and faith is given by the sound of cannon and the roll of musketry, as the sublime words, full of power and purpose—the supreme words of Consecration—are pronounced. Soft music is again in order at intervals, until the end, which is proclaimed in turn by guns, drums, and bugles that prolong a grand *finale*.

Thus we see how God is served, even in camp. We behold the highest honors paid to Him by the solemn offering of the Holy Sacrifice, infinitely holier than that offered in the Temple of Solomon, amid the splendor of glittering gold and the flashing light of precious stones. No military equipage is too fine, no military honors

too great, no music too sweet or too sublime, no respect too profound, in honor of the great God in the transcendent Mystery of His love and mercy—a Mystery offered on Mount Calvary, when Nature herself spoke in greatest reverence and covered her face in darkness to hide it from the too great majesty of the Divine Being.

NURSED BY THE SISTERS.

Sixty Sisters of the Order of the Holy Cross went out under the intelligent Mother Mary Angela as superioress, (Mother Angela was a cousin of the Hon. James G. Blaine). These Sisters volunteered their services to nurse the sick and wounded soldiers, hundreds of whom, moved to sentiments of purest piety by the words and example of their angel nurses, begged to be baptised *in articulo mortis*—at the point of death. The labors and self-sacrifices of the Sisters during the war need no praise here. Their praise is on the lips of every surviving soldier who experienced their kind and careful ministrations. Many a soldier now looks down from on high with complacency on the worthy Sisters who were instrumental in saving the soul when life could not be saved. Nor was it alone from the Order of the Sisters of the Holy Cross that Sister-nurses engaged in the care of the sick and wounded soldiers. Many other orders made costly sacrifices to save life and to save souls, notably the noble Order of the Sisters of Charity. To members of this order I am personally indebted. When prostrate with camp-fever, insensible for nearly three days, my life was intrusted to their care. Like guardian angels these daughters of St. Vincent watched every symptom of the fever, and by their skill and care I was soon able to return to my post of duty. God bless these good nurses! Many lives were saved by their skilful care.



Divine Service by REV. P. P. COONEY, C. S. C., Chaplain General of Indiana Troops in the Field.

1. MAJ. GEN. D. S. STANLEY, U. S. A.
2. GEN. W. T. SHERMAN,
3. LT. COL. J. P. DUFFEY, 85TH INDIANA V. VOL.
4. COL. A. G. TASSIN, 85TH INDIANA V. VOL.
5. SURG. H. G. AVERDICK, 85TH INDIANA V. VOL.
6. ASST. SURG. G. W. PARSONS, 85TH INDIANA V. VOL.
7. CAPT. M. GORMAN, 85TH INDIANA V. VOL.
8. CAPT. T. DAWSON, 35TH INDIANA V. VOL.

REV. PETER PAUL COONEY AS CHAPLAIN OF THE IRISH BRIGADE.



REV. P. P. COONEY

From the account of Father Cooney's valuable and unselfish services, as narrated in Vol. I of "Indiana's Roll of Honor" by David Stevenson, A. M., we cull the following facts:

Father Cooney possessed all the elements of a brave soldier, with the virtues of a good Priest; being cool and courageous in the field, and kind and compassionate in the hospital. In the sluggish and dull monotony of the camp, he was energetic and active. Whatever tended to the spiritual or temporal welfare of his "charge" engaged his first attention, and secured his best services.

Father Cooney was born in the county of Roscommon, Ireland, in 1832. He emigrated, with his parents, to this country at the early age of four years, and settled near Monroe, Michigan. This place was the scene of Father Cooney's school boy days. Here it was he prepared to enter college; and in 1851, he matriculated at the University of Notre Dame, Indiana. In this institution he remained three years prosecuting his studies vigorously, then sought the theological seminary of St. Mary's, Baltimore, Maryland, where he remained and completed his literary and theological studies, returning to Notre Dame, Indiana, in 1859. He was ordained a Priest in July 1859. and at once joined the order of the Holy Cross—an order similar to the Jesuits—whose object and aim is to teach and preach. Immediately after his ordination, he was sent to Chicago, where he filled the honorable and important position of Vice-President of the University of "St. Mary's of the Lake." He continued for two years in this position, when, on learning that an Irish regiment was being organized in Indiana, and of Gov. Morton's application for a Priest as Chaplain, Father Cooney tendered his services to the country, and was commissioned as Chaplain of the Irish regiment on the fourth of October, 1861."

Many are the stories of Father Cooney's service for his men. Stories humorous, thrilling, pathetic. There are stories of his physical as well as moral courage. The story of Chaplain Cooney is so large a part of the story of the Irish regiment that lack of space compels us to forego many interesting recitals.



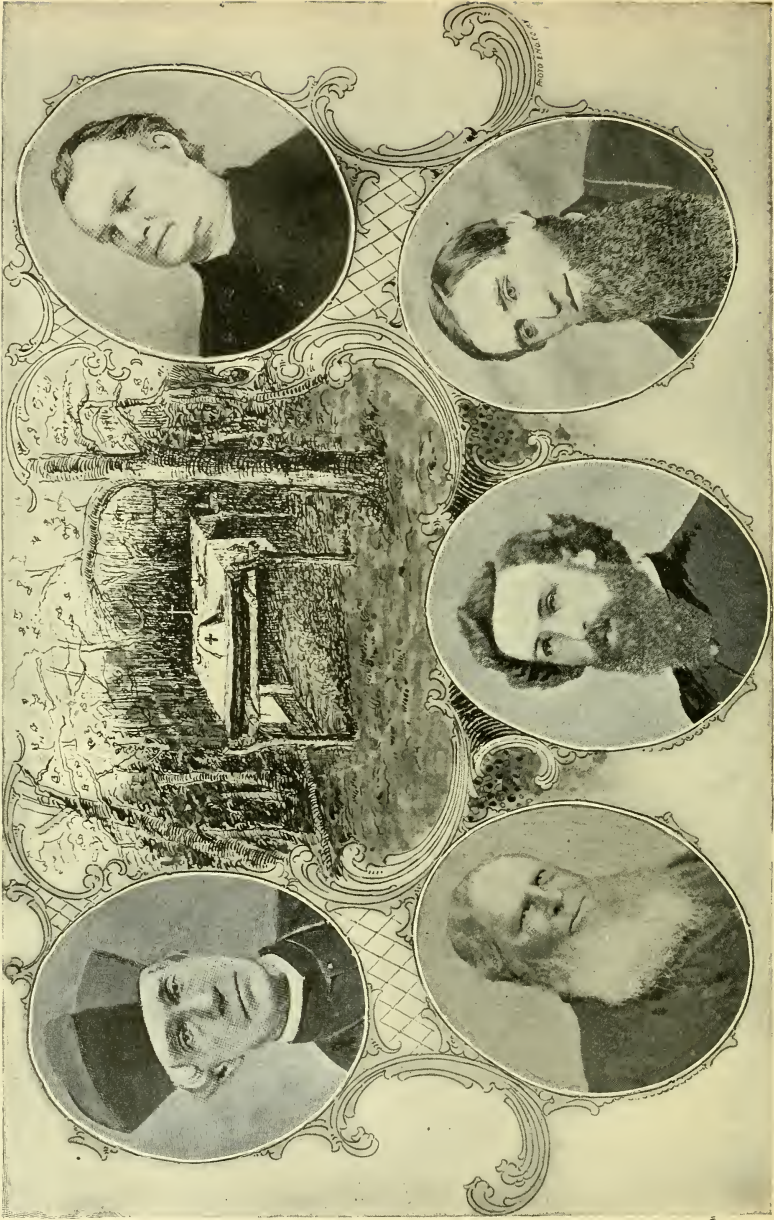
FATHER CORBY GIVES ABSOLUTION UNDER FIRE AT THE BATTLE OF GETTYSBURG JULY 2, 1863. (Page 81.)
From photographs taken at the battle, the artist has painted the scene. Father Corby, a few weeks before his death, Dec. 28th, 1887. While in the Army, Father Corby "wore a long heavy beard" which accounts for the difference in his appearance as Chaplain of The Irish Brigade 1862-3, and in 1887, when he occupied the positions of Provincial of the Order of The Holy Cross in America, Third President of Notre Dame University and Commander of its G. A. R., Post.



THE ADMINISTRATION OF THE BLESSED SACRAMENT ON THE FIELD OF BATTLE
Rev. John Ireland (the Archbishop of St. Paul) as Catholic Chaplain in The Civil War, Fifth Minnesota Regiment.



SISTERS MINISTERING TO WOUNDED AND DYING SOLDIERS



REV. PAUL E. GILLEN, C. S. C.,
 CHAPLAIN IN CORCORAN LEGION.
 REV. THOMAS OUELLET, S. J.,
 CHAPLAIN 69th N. Y. VOL.

REV. JAMES DILLON, C. S. C.,
 CHAPLAIN 63d N. Y. VOL.

VERY REV. E. B. DOCTOR KILROY, C. S. C.,
 CHAPLAIN IN ARMY OF POTOMAC.
 REV. JOSEPH C. CARRIER, C. S. C.

CATHOLIC CHAPLAINS IN THE CIVIL WAR.

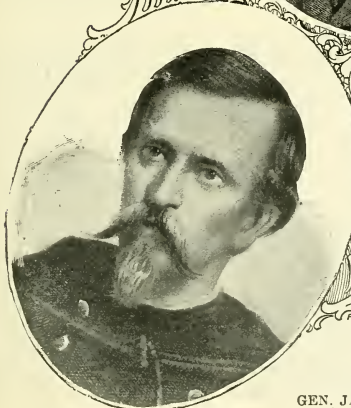


PHOTO ENR. CO
N. Y.

GEN. JAMES SHIELDS.
A hero of two wars.

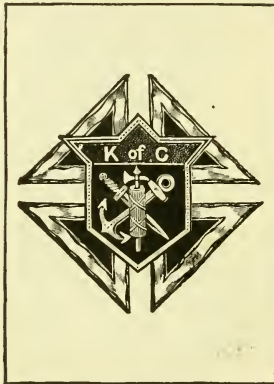
GEN. THOMAS F. MEAGHER.
The Hero of the Irish Brigade.

GEN. HUGH J. KILPATRICK.
A famous Union General and a
convert to Catholicity

GEN. PHIL KEARNEY
"Fighting Phil." lost one arm in the Mexi-
can War, and was killed in the Civil War

GEN W S. ROSECRANS.
A Brother of Bishop Rosecrans
Both were converts

SONS OF THE CHURCH AND DEFENDERS OF THE REPUBLIC



DANIEL COLWELL.
WILLIAM M. GEARY.
MATTHEW C. O'CONNOR, M. D.

REV. MICHAEL J. MCGIVNEY.
EMBLEM OF THE ORDER.
REV. PATRICK P. LAWLOR

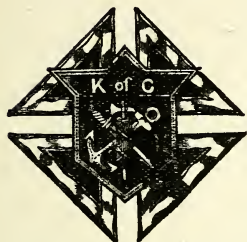
HON. CORNELIUS T. DRISCOLL.
JOHN T. KERRIGAN.
JAMES T. MULLEN.

THE FOUNDERS OF THE KNIGHTS OF COLUMBUS,—ITS CHARTER MEMBERS.

THE KNIGHTS OF COLUMBUS.

ITS INCEPTION, ORGANIZATION, OBJECTS AND GROWTH.

By DANIEL COLWELL, Grand Secretary of the Order.



THE Knights of Columbus is distinctly an American Order. Its aims are patriotic from the standpoint of unadulterated Americanism, and religious from the standpoint of true Christianity.

It was designed to unify American Catholic citizens of every national and racial origin in a social and fraternal organization, giving scope and purpose to their aims as Catholics and as Americans, whether, in developing the social and fraternal spirit that should exist among those who are sons of the same Church and citizens of the same Republic, or in furthering great educational and religious enterprises undertaken by the Church in America.

The history of the American continent dates from its discovery by Columbus, whose name the Order bears. The history of the Catholic faith in the New World dates from the planting of the Cross on its shores by the great discoverer and the Priest of God who accompanied him.

The records of Catholic achievements on this continent have, to a great extent, been falsified by the prejudiced, or misinterpreted by the fair minded non-catholic historian. That the Order of the Knights of Columbus has a great educational mission before it, and that it appreciates its grand opportunity to help re-write our history in accordance with truth, where it bears on events, in which the actors were Catholics, or where Catholic purposes and methods

are to be construed is seen by its action in National Convention assembled, in the city of its birth, New Haven, Conn., on March 7th, 1899, when in response to the address of the Very Rev. Dr. Garrigan, Vice-Rector of the Catholic University of America, \$50,000 was unanimously voted to establish in the University a Chair of American Secular History. Following, are extracts from this address:—

“The message which I bring from the Catholic University to the Knights of Columbus assembled in solemn conclave is the message that your great Catholic body assume the endowment of a Chair of American Secular History in our first Catholic American University. It is an invitation to affiliate yourselves in a certain sense with the work of that great institution: to unite yourselves with the youngest and the greatest of our Catholic institutions, in planning and developing the highest education of the clergy and the laity in these United States! And this invitation comes hopefully to you, the youngest and most vigorous of Catholic organizations in our Republic. It is an invitation to associate yourselves with us in clearing the clouds of error that have hung over us for the last hundred years by bringing Catholic truth into the full light of day, so that men may place us as Catholic citizens where we belong and estimate the Church as she should be considered, a divine institution and the pillar and ground of truth.

“It is needless to say that there is an urgent demand for this Chair of American Secular History in the University. We want, or rather the Church wants it, the Catholic people want it, and it is a great reproach to us all that some centre, some fortress of historical truth that would silence our enemies, correct errors, and defend the position of the Catholic people and the Catholic Church on this continent has not been already established. You, gentlemen, can realize the value of historical study in our day. The intellectual world is constantly turning back to history, and history is being re-written and presented in a clear and critical form to the world, as it never was before. But we have no one to present our side, to represent our cause. We are at the mercy of those who are alien to us in race and religion, and who cannot understand the motive, or even the outward action of Catholic life in history.

“We have fragments of history collected by the late John Gilmary Shea—peace to his soul—who has done great things during his short span of life, and with very scanty means, for American Catholic history. His was an historical genius of real merit. I believe he was brought to an early grave by his struggles against adverse circumstances to leave some monument of Catholic history. All our history, for school and college and library comes to us, mediately or immediately, through such men as Prescott, Bancroft, Justin Winsor, John Fiske, and a few others who cannot analyze Catholic facts, cannot give the philosophy of Catholic history, and cannot estimate fairly the character of the men and the actions of whom they write.

“In these four hundred years of American history, there have been social movements, there has been a phenomenal religious growth, there have been superhuman struggles; the Church has accomplished a mighty work on this continent, and has been a potent factor in every line of its development. And yet, where is her credit for it all? Until the very present day, and perhaps even yet in many sections of our country and among thousands of our fellow citizens, there is a lurking suspicion that the Church and her people are a menace to our free institutions. And this is based, as they allege, upon the part which she has played in the history of the past. The remedy is in writing Catholic history in all its truth and in all its beauty; for we are not afraid of the truth in opening its pages to the eyes of an intelligent world, and in defending its position with the broadest and the deepest historical erudition.

“Therefore the man who will occupy the Chair of American History in the Catholic University, be he layman or cleric, must be well equipped for his work, and must come to devote his life and his best energies to that work. He should know the various European languages in which the early history of this continent was written; he must grasp the various political movements which have led up to our present proud position; he must have the very best methods, and bring the best critical skill to his study, and in such a man, which we hope to find and train, you will have a true Knight of truth and justice, modeled on the life and efforts of the great Columbus himself, occupying the Chair which I trust you will have the honor to establish in the Catholic University of America.”

Before the close of the Convention the Supreme Knight read the following telegram from the Catholic University.

"JOHN J. CONE, KNIGHTS OF COLUMBUS CONVENTION,
" NEW HAVEN, CONN.

" Cardinal wishes to thank Convention for its generous action. The University unites with him in extending sincere thanks.

(Signed) THOMAS J. CONATY."

AIM AND ORIGIN OF THE ORDER.

It was for the purpose of giving to the Catholic men of this country a fraternal order with insurance features in some respects similar to the masonic society, but of a character conforming to the requirements of Catholicity that the Knights of Columbus was inaugurated. The remarkable rapidity with which the Order has spread shows that it filled a well defined want. Our non-catholic fellow citizens had their secret fraternal societies with their insurance features and social and other advantages. These secret societies were not acceptable to the authorities of the Church. Many of their advantages, however, were so attractive that large numbers of Catholic young men were led into joining them.

The Order of the Knights of Columbus is well designed to fill the great want of our best Catholic young men for a fraternal order organized in harmony with Catholic teachings and traditions, and its sanction by the Church shows her wonderful ability to adapt her methods to the conditions and environments of every age and nation.

The age is one of social co-operation, and men have a tendency to combine for mutual benefit, and when they combine according to the laws of their Country and the laws of God they become an immense force for good in the community, in the nation, and in the world.

Several of the originators of the Knights of Columbus were, prior to its organization, associated together as members of a society known as the "Red Knights." This was a local, social body composed wholly of Catholic young men. During their association together in this society they conceived the idea of organizing the Knights of Columbus, and held many conferences in relation thereto.

preparing the first drafts of the Ritual, etc. It is the same story that can be told of many other great movements, it had a humble beginning and its founders builded wiser than they knew.

The first meeting to perfect the organization of the Knights of Columbus was held in the year 1881 in the office of Cornelius T. Driscoll and Daniel Colwell, both of whom were among its charter members. Mr. Driscoll, a graduate of Yale University, was at that time Corporation Counsel of the city of New Haven, and was afterwards, in 1899, elected its Mayor. He was also the third Grand Knight of the first Council organized.

Daniel Colwell, one of the original forty-two who organized the Sarsfield Guard, 2nd Regiment C. N. G., was at that time an officer of the Superior Court of Connecticut. He was first elected Grand Secretary of the Order in 1884, and held that office continuously, being again re-elected in 1908. In view of the growth of the Order this office has now become one of considerable responsibility and great importance.

FOUNDERS OF THE ORDER.

The charter members were: Rev. Michael J. McGivney, James T. Mullen, Daniel Colwell, Cornelius T. Driscoll, John T. Kerrigan, Matthew C. O'Connor, M. D., William M. Geary and Rev. P. P. Lawlor. To the heroic efforts and personal devotion of Father McGivney more than to any other person is due the fact that the Hierachy of the Church gave to the Order its encouragement. The Catholic Church is unalterably opposed to the so-called secret societies, and not until thoroughly satisfied that the Order was one organized on lines consistent with Catholicity did the Church give to it its sanction.

At the time the Order was established, Father Lawlor was the Rector of St. Mary's Parish, New Haven, Conn., where he officiated from 1879 to 1886, and Father McGivney was a zealous young curate in the same parish. His enthusiasm and the sanction of Father Lawlor did much to advance the interests of the Order before it had secured a standing before the Church and throughout the Nation. Both these priests have since passed to their reward. Father Law-

lor died on May 20th, 1886, and Father McGivney on Aug. 14, 1890, in Thomaston, Conn., his remains being interred in Waterbury. They have gone, but the work they advanced will live long after them.

James T. Mullen, the first Supreme Knight of the Order and one of its charter members, was the man who suggested the name of the Order. He really sacrificed his life in furthering the work of the Order in its early days. He worked for its establishment and growth in season and out, traveling to all parts of the state in all kinds of weather, being up early and late in promoting its development. His strenuous efforts on its behalf were the cause of his last sickness. He passed away July 6th, 1891.

Mr. Mullen was a native of New Haven, an active business man of considerable force of character. While yet a boy he enlisted in the Civil War. He afterwards became a member of the famous Sarsfield Guard and a Knight of St. Patrick, and was a fire commissioner of the city of New Haven for thirteen years, and president of the Board of Fire Commissioners for a number of years. He also served as a member of the Board of Aldermen.

Other charter members who rendered valued service to the Order were William M. Geary, Dr. Matthew C. O'Connor, and John T. Kerrigan. Mr. Geary, at the time the Order was founded was employed in the Town Agent's Office. He afterwards became Grand Knight of San Salvador Council. He has rendered most valued assistance to the Order in the Grand Secretary's office.

Doctor O'Connor, a physician identified with New Haven's best interests, was graduated at St. Xavier's College and the College of Physicians and Surgeons of New York City. He has held the positions of officer of the Board of Health, president of the Knights of St. Patrick, vice president of the New Haven Medical Association, and Fellow of the Connecticut Medical Society. He was from the first active in advancing the interests of the Order of the Knights of Columbus, and held for three years the office of Supreme Council Physician.

John T. Kerrigan, one of the best known post-office men in the United States, having been connected with the department for over thirty years, held the post of Chief Mailing Clerk, in the New

Haven Post-Office. Mr. Kerrigan assisted in organizing in Meriden the second Council established by the Order, and was Deputy Supreme Grand Knight shortly after the Order was incorporated. The first Council established was called San Salvador, No. 1, being the name given by Columbus to the island on which he first set foot in the Western World.

ORIGINAL CHARTER OF THE KNIGHTS OF COLUMBUS.

STATE OF CONNECTICUT, HOUSE OF REPRESENTATIVES.

RESOLUTION INCORPORATING THE KNIGHTS OF COLUMBUS.

GENERAL ASSEMBLY, JANUARY SESSION, A. D., 1882.

Resolved by this Assembly:—

SECTION 1. That Michael J. McGivney, Patrick Lawlor, Matthew C. O'Connor, Cornelius T. Driscoll, James T. Mullen, John T. Kerrigan, Daniel Colwell, William M. Geary, and all such persons as may from time to time be associated with them, together with their successors, be and they are hereby constituted a body corporate and politic by the name of the Knights of Columbus, of New Haven, for the purpose of rendering mutual aid and assistance to the members of said society and their families; and by that name shall have perpetual succession, and be capable in law to purchase and receive and hold and convey all kinds of property, both real and personal, requisite or convenient for the purposes of said society; may have a common seal, which they may change and renew at pleasure; may sue and be sued, defend and be defended, plead and be impleaded, answer and be answered unto, by their corporate name, in all courts and places whatsoever; may elect such officers and agents as they shall deem necessary, and may make and execute necessary by-laws, rules and regulations for the proper management of said society and its property; provided said by-laws, rules and regulations shall not be inconsistent with the General Laws of this State.

SEC. 2. This resolution may be altered, amended or repealed at the pleasure of the General Assembly.

In the January session of the Legislature of 1889, the following amendment to the charter was made, which clearly defines the purposes and aims of the order:—

Resolved by this Assembly, that the resolution incorporating the Knights of Columbus, approved March 29, 1882, be, and the same is hereby amended to read as follows:

SECTION 1. That Michael J. McGivney, Matthew C. O'Connor, Cornelius T. Driscoll, James T. Mullen, John T. Kerrigan, Daniel Colwell, and William M. Geary, and all other persons now associated with them under and together by the name of the Knights of Columbus, together with all such persons as may hereafter become associated with them, together with their successors, be and they are hereby constituted a body corporate and politic by the name of the Knights of Columbus, for the following purposes only:—

1. Of rendering pecuniary aid to its members, and beneficiaries of members, which said aid shall be exempt from attachment and execution while in possession of such corporation, members, or beneficiaries, which said beneficiaries shall be specified only in the following order, to wit:—

(a). To such person or persons of the immediate family of such member, as by him designated.

(b). To such person or persons, in default of such family, of the relatives of such member as by him designated.

(c). To such person or persons, in default of such family or relatives, as by him designated.

(d). In default of any designation by such member, or out of the order named, except by

permission of the board of directors, or their successors, for cause shown, then such aid shall be rendered by said corporation to such family or relatives who are heirs-at-law of such member in the manner above arranged, upon their proof of being of such family or such heirs-at-law, and in default of such designation by such member, and in default of such family or heirs-at-law, then such aid shall revert to said corporation for its sole use and benefit.

2. Of rendering mutual aid and assistance to its sick and disabled members.

3. To promote such social and intellectual intercourse among its members as shall be desirable and proper, and by such lawful means as to them shall seem best.

4. Said corporation for the purpose of more effectually rendering aid and assistance to its members, may establish, accumulate and maintain a reserve or other fund in such manner and to such amount as it may determine.

SEC. 2. Said corporation by its corporate name, to wit, Knights of Columbus, shall have perpetual succession, and shall have power in law to purchase, receive, hold and convey all kinds of property, real and personal, requisite or convenient for the purposes of said corporation; may have a common seal which it may change or renew at pleasure; may sue and be sued, defend and be defended, plead and be impleaded, answer and be answered unto, in all courts in this state, and in any court in any other state of the United States, and in the United States courts, and all places whatsoever; may elect and appoint such officers and agents as it may deem necessary and proper; shall have power to make and adopt a constitution and by-laws, rules, and regulations for the government, suspension, expulsion and punishment of its members, the election and appointment of its officers and their duties, and for the management and protection of its property and funds, and any and all other matters appertaining to the well being and conduct of said organization; may from time to time alter and repeal said constitution, by-laws, rules and regulations, and adopt others in their place, provided the same is legally done, and *provided, further*, that said Knights of Columbus shall continue to be governed, managed, and controlled by the constitution of the Board of Government, laws of Board of Government, laws and rules for subordinate councils of the Knights of Columbus, and all other regulations, laws, by-laws and rules now in force and already adopted by said Knights of Columbus, until the same are legally changed, altered, amended or repealed in the manner in said constitution, laws of Board of Government, and laws and rules for subordinate councils, now provided, and shall have all other powers granted to corporations by the general laws of this state.

SEC. 3. Said corporation may locate and establish subordinate councils or other branches and divisions thereof, composed of members of said corporation, in any town or city in this or any other state of the United States, and said councils or branches when so established shall be governed and managed by such laws, by-laws, rules and regulations as said corporation shall determine, and said corporation may enforce such laws, by-laws, rules and regulations against said subordinate councils or division, or branches in any action at law in any court of this state, or of any other state of the United States, and all subordinate councils or other branches of said corporation heretofore established by said corporation shall be governed by such laws, by-laws, rules and regulations as are now in force, or which may be hereafter adopted by said corporation, and said laws, by-laws, rules and regulations may be enforced by said corporation by suit at law in any court in this or other state of the United States.

SEC. 4. Said corporation shall make no laws which shall be inconsistent with the laws of this state.

Approved April 5, 1889.

The National Council is the governing body. It is composed of State Deputies and Representatives elected by State Councils, and the last past Deputy of each State Council to the Grand Council, as also the charter members of the Order, the latter being life members of the National Council. The National Officers are elected every two years. The National Council elects not less than five nor more than twelve members of the Board of Directors, these with the

National Officers form the Board of Directors. The title to the property of the Order vests in the National Council.

Each state has a State Council composed of delegates from the Local Councils throughout the state. The State Councils in turn send delegates to the National Council.

Death claims are settled by the National Council and sick benefit claims by the member's own Local Council.

That the Order has the full sanction of the authorities of the Church as well as that its principles tend to make its members not only better Americans, but also better Catholics, is evidenced in the fact, that each Council, local, state and national, has for its Chaplain a priest of the Church.

A movement was started in 1899, to form Ladies' Auxiliary Councils, and a Ladies' Auxiliary Council, named the "Russell Council Auxiliary," was formed in New Haven, Connecticut, in that year and a petition presented to the National Convention of that year, asking the Order to give to such Councils a legal status and form such rules and regulations for governing the same as the National Council deemed best. The petition was referred to a committee with instructions to report at the next National Convention.

At the beginning of 1899, the Order had a fund of over a quarter of a million dollars in the form of first mortgages, money in bank and cash on hand, and the Order had 381 Councils in all, and 22,005 Insurance Memberships, and 20,262 Associate Memberships. At the beginning of 1900, so great was the progress of the Order that it had a fund of \$351,160.08, and an Insured Membership of 26,366, and an Associate Membership of 30,057 with 481 Councils.

In the National Council held in June 1903 it was voted to erect a suitable building in the City of New Haven, Ct. to be used as National Headquarters of the Order. Land was purchased and a contract entered into for its erection at a total cost, including the land, of \$167,500. The principal officers of the Order in 1904 were, Edward L. Hearn, Supreme Knight; and Daniel Colwell, National Secretary, having been elected to succeed themselves.

The following statistics show the condition of the order on Nov. 1 1904, then operating in all states except Nevada :

Approximate insured membership, 42,532; approximate associate membership, 80,157; total membership, 122,689; number of Councils, 887; number of State Councils, 32; total net assets, \$1,178,113.31. The amount of funds classified as follows: General fund, \$33,587.65; Death benefit fund, \$25,000.00; Mortuary reserve fund, \$1,119,525.66; per capita surplus, \$26.32.



FATHER DE SMET PREACHING TO THE INDIANS.

The upper panel gives a group of Sioux Chiefs with Father De Smet in the center, and the lower panel his portrait. In 1821 Father De Smet set out from Belgium with five other Priests as a Missionary to the American Indians. He was then but 21 years of age. In 1853 his missionary journeys were equal in extent to five times the circumference of the Globe. His labors among the Indians were most arduous and important, and his work published on "Indian Missions" is highly valued by students of American History.



WASHING AND DRESSING INDIAN CHILDREN

Madame de la Peltrie was a lady of family and position in France. She came up all the way to the New World to minister to the wants of Indian Children. She founded the Ursuline Convent in Canada and spent her life and fortune in the good work, washing and dressing the little Indian Children with her own hands. She died 1671 mourned by all.



BAPTISM OF INDIANS AT PORT ROYAL.

By the aid of a French lady of rank, Madame de Guercheville, the Jesuit Fathers established a mission near Port Royal as early as 1613; shortly afterwards one Argenti in charge of some fishing vessels from Virginia, after murdering a missionary and plundering all, broke up this Catholic settlement.

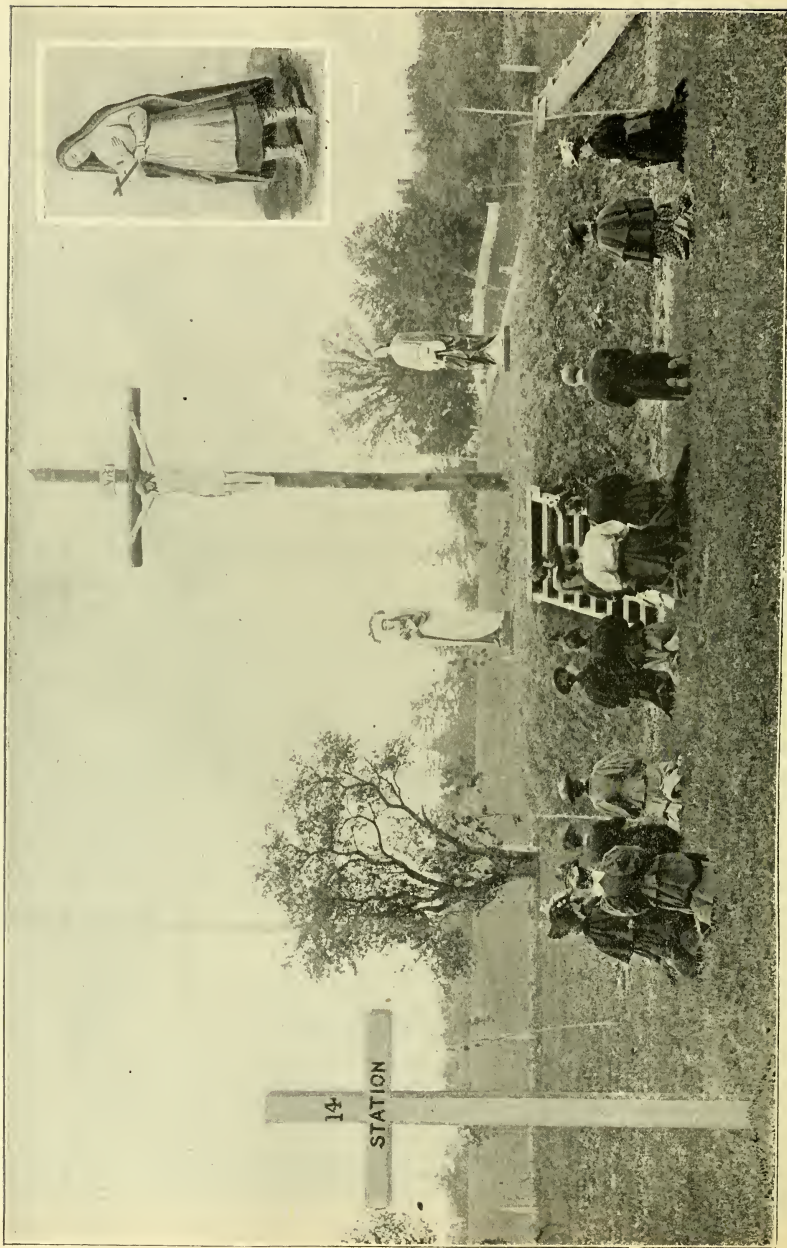


THE BANISHMENT OF THE ACADIANS, IN 1755.

The Fiendish Cruelty shown to these unarmed and peaceful French Catholic settlers of Nova Scotia by the British is almost unparalleled in history. They were suddenly driven from their shores and the torch applied to their church and homes without one word of warning.



THE MURDER OF FATHER SEBASTIAN RALE S. J. AT THE FOOT OF HIS MISSION CROSS.
In 1753, the English, in an attack on the French settlement at Nottidgewalk on the Kennebec River, slew Father Rale, pillaged his church and then killed many of the Indians belonging to his mission, bearing away in triumph the scalp of Father Rale. Upper left hand corner shows the torture of Missionaries by Hostile Indians



MOUNT CALVARY, AURIESVILLE, N. Y.

Made sacred by the Martyrdom of Father Jogues and a lay brother René Goupil his companion - October 18th, 1646. Pilgrims perform their devotions at this shrine each year under the auspices of the Jesuit Fathers. In the upper corner is shown "The Lily of the Mohawks", a Noble Indian maiden whose career reads more like romance than history. After conversion her life was one of great devotion, to her new faith.

American Patriotism

The Duty and Value of Patriotism

By

THE MOST REV. ARCHBISHOP IRELAND

A HISTORY of the achievements of the church in America from the great pens of John Gilmary Shea, LL. D. and the review of its progress and growth by Richard H. Clarke, LL. D. two native Catholic historians of recognized pre-eminence in the field of Catholic History in the United States, may very appropriately be accompanied by an extensive quotation from the celebrated address on "The Duty and Value of Patriotism," delivered by the Most Rev. John Ireland, D. D., Archbishop of St. Paul, before the New York Commandery of the Loyal Legion, and an authentic History of the origin and foundation of that great Patriotic Catholic organization, "The Knights of Columbus."

No one has earned a better right to speak for American Patriotism or Liberty, than the Archbishop of St. Paul. He served his country in her hour of peril and speaks as one of her defenders.

The calumnies so frequently uttered against the Church, and the Americanism of Catholic citizens, should need no other refutation than will be found in the lofty patriotism breathed in this eloquent address to his comrades in arms.

The following are pertinent selections from the Archbishop's address:

"I shall define patriotism as you understand and feel it. Patriotism is love of country, and loyalty to its life and weal—love, tender and strong: tender as the love of son for mother, strong as the pillars of death; loyalty generous and disinterested shrink-

ing from no sacrifice, seeking no reward save country's honor and country's triumph.

More than a century ago a trans-Atlantic poet and philosopher, reading well the signs, wrote:

“Westward the star of empire takes its way.
The first four acts already past,
A fifth shall close the drama with the day :
Time's noblest offspring is the last.”

Berkeley's prophetic eye had descried America. What shall I say in a brief discourse of my country's value and beauty, of her claims to my love and loyalty? I will pass by in silence her fields and forests, her rivers and seas, the boundless riches hidden beneath her soil and amid the rocks of her mountains, her pure and health-giving air, her transcendent wealth of nature's fairest and most precious gifts. I will not speak of the noble qualities and robust deeds of her sons, skilled in commerce and industry, valorous in war, prosperous in peace. In all these things America is opulent and great; but beyond them and above them is her singular grandeur, to which her material splendor is only ~~one~~ fitting circumstance.

America born into the family of nations in these latter times is the highest billow in humanity's evolution, the crowning effort of ages in the aggrandizement of man. Unless we take her in his altitude we do not comprehend her; we belittle her towering stature, and conceal the singular design of Providence in her creation.

America is the country of human dignity and human liberty.

When the fathers of the Republic declared: “That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness,” a cardinal principle was enunciated, which in its truth was as old as the race, but in practical realization almost unknown.

Slowly, amid sufferings and revolutions, humanity had been reaching out toward a reign of the rights of man. Ante-Christian paganism had utterly denied such rights. It allowed nothing to man as man; he was what wealth, place, or power made him. Even the wise Aristotle taught that some men were

intended by nature to be slaves and chattels. The sweet religion of Christ proclaimed aloud the doctrine of the common fatherhood of God, and the universal brotherhood of men. Eighteen hundred years, however, went by, and the civilized world had not yet put its civil and political institutions in accord with its spiritual faith. The Christian Church was all this time leavening human society, and patiently awaiting the promised fermentation. This came at last, and it came in America. It came in a first manifestation through the Declaration of Independence; it came in a second and final manifestation through President Lincoln's proclamation of emancipation.

In America all men are civilly and politically equal; all have the same rights; all wield the same arm of defence and of conquest, the suffrage; and the sole condition of rights and of power is simple manhood.

Humanity, under the spell of heavenly memories, never ceased to dream of liberty, and to aspire to its possession. Now and then, here and there, its refreshing breezes caressed humanity's brow. But not until the Republic of the West was born, not until the star-spangled banner rose toward the skies, was liberty caught up in humanity's embrace, and embodied in a great and abiding nation.

In America the government takes from the liberty of the citizen only so much as is necessary for the weal of the nation, which the citizen by his own act freely concedes. In America there are no masters, who govern in their own right, for their own interest, or at their own will. We have over us no Louis XIV. saying: "L'état c'est moi"; no Hohenzollern, announcing that in his acts as sovereign he is responsible only to his conscience and to God. Ours is the government of the people, by the people, and for the people. The government is our own organized will.

THERE IS NO STATE ABOVE OR APART FROM THE PEOPLE.

Rights begin with, and go upward from the people. In other countries, even those apparently the most free, rights begin with and come downward from the state. The rights of citizens, the rights of the people, are concessions which have been painfully

wrenched from the governing powers. With Americans, whenever the organized government does not prove its grant, the liberty of the individual citizen is sacred and inviolable. Elsewhere there are governments called republics: universal suffrage constitutes the state; but once constituted the state is tyrannous and arbitrary, and invades at will private rights, and curtails at will individual liberty. One Republic is liberty's native home—America.

The God-given mission of the Republic of America is not only to its own people: it is to all the peoples of the earth, before whose eyes it is the symbol of human rights and human liberty, toward whom its flag flutters hopes of future happiness for themselves.

Is there not for Americans a meaning to the word, Country? Is there not for Americans reason to live for country, and, if need there be, to die for country? Whatever the country, patriotism is a duty: in America the duty is thrice sacred.

Duty to country is a duty of conscience, a duty to God. For country exists by natural divine right. It receives from God the authority needful for its life and work: its authority to command is divine. The apostle of Christ to the Gentiles writes: "There is no power but from God, and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God." The religion of patriotism is not sufficiently considered: and yet, it is this religion which gives to country its majesty, and to patriotism its sacredness and force.

PATRIOTISM IN TIME OF PEACE.

The days of peace have come upon our fair land: the days when patriotism was a duty have not departed. What was saved by war must be preserved.

A government of the people, by the people, and for the people, as proposed by the founders of the Republic, was, in the light of the facts of history, a stupendous experiment. The experiment has so far succeeded. A French publicist, De Maistre, once dismissed with contempt the argument drawn from the United States in favor of free institutions in Europe, remarking: "The Republic of the United States is in its swathing-clothes; let it

grow: wait a century and you will see." The Republic has lived out a century, it has lived out a mighty civil war, with no diminution, assuredly, of vigor and promise. Can we say, however, that it is beyond all the stages of an experiment? The world at large is not willing to grant this conclusion: it tells us, even, that the Republic is but now entering upon its crucial crisis. New conditions, indeed, confront us: new perils menace us, in a population bordering on the hundredth million and prepared quickly to leap beyond this figure, in plethoric and unwieldy urban conglomerations, in that unbridled luxury of living consequent on vast material prosperity, which in all times is a dreaded foe to liberty. It were reckless folly on our part to deny all force to the objections which are put to us.

Meanwhile, the destinies of numerous peoples are in the balance. They move toward liberty, as liberty is seen to reign undisturbed in America; they recede toward absolutism and hereditary *régimes*, as clouds are seen darkening our sky. Civil, political, social happenings of America are watched, the world over, with intense anxiety, because of their supposed bearings upon the question of the practicability of popular government. A hundred times the thought pressed itself upon me, as I discussed in foreign countries the modern democracy, that, could Americans understand how much is made to depend upon the outcome of republican and democratic institutions in their country, a new fire of patriotism, a new zeal in the welfare of the Republic, would kindle within their hearts.

For my part, I have unwavering faith in the Republic of America. I have faith in the providence of God and the progress of humanity: I will not believe that liberty is not a permanent gift, and it were not if America fail. I have faith in the powerful and loyal national heart of America, which clings fast to liberty, and sooner or later rights wrongs and uproots evils. I have no fears. Clouds cross the heavens: soon a burst of sunlight dispels them. Different interests in society are out of joint with one another, and the social organism is feverish: it is simply the effort toward new adjustments; in a little while there will be order and peace. Threatening social and political evils are near, and are seemingly gaining ground: the American people are con-

servatively patient: but ere long the national heart is roused and the evils, however formidable be their aspect, go down before the tread of an indignant people.

DANGERS TO A GOVERNMENT BY THE PEOPLE.

The safety of the Republic lies in the vigilant and active patriotism of the American people.

There is a danger in the ignorance of voters. As a rule, the man who does not read and write intelligently, cannot vote intelligently. Americans understand the necessity of popular instruction, and spare no expense in spreading it. They cannot be too zealous in the matter. They need to have laws in every State which will punish, as guilty of crime against the country, the parent who neglects to send his children to school.

There is a danger—and a most serious one—in corrupt morals. A people without good morals is incapable of self-government. At the basis of the proper exercise of the suffrage lie unselfishness and the spirit of sacrifice. A corrupt man is selfish; an appeal to duty finds no response in his conscience; he is incapable of the high-mindedness and generous acts which are the elements of patriotism; he is ready to sell the country for pelf or pleasure. Patriotism takes alarm at the spread of intemperance, lasciviousness, dishonesty, perjury; for country's sake it should arm against those dire evils all the country's forces, its legislatures, its courts, and, above all else, public opinion. Materialism and the denial of a living, supreme God annihilate conscience, and break down the barriers to sensuality; they sow broadcast the seeds of moral death: they are fatal to liberty and social order. A people without a belief in God and a future life of the soul will not remain a free people. The age of the democracy must, for its own protection, be an age of religion.

AMERICAN CITIZENSHIP—THE SOLE STANDARD.

Storms are passing over the land, arising from sectarian hatred, and nativist or foreign prejudices. These are scarcely to be heeded: they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasoning strife cannot resist its influences.

This country is America: only they who are loyal to her can be

allowed to live under her flag; and they who are loyal to her may enjoy all her liberties and rights. Freedom of religion is accorded by the Constitution; religion is put outside state action, and most wisely so; therefore, the religion of a citizen must not be considered by voter or executive officer. The oath of allegiance to the country makes the man a citizen: if that allegiance is not plenary and supreme, he is false to his profession; if it is, he is an American. Discriminations and segregations, in civil or political matters, on lines of religion, of birth-place, or of race, or of language—and, I add, or of color—is un-American, and wrong. Compel all to be Americans, in soul as well as in name: and then, let the standard of their value be their American citizenship.

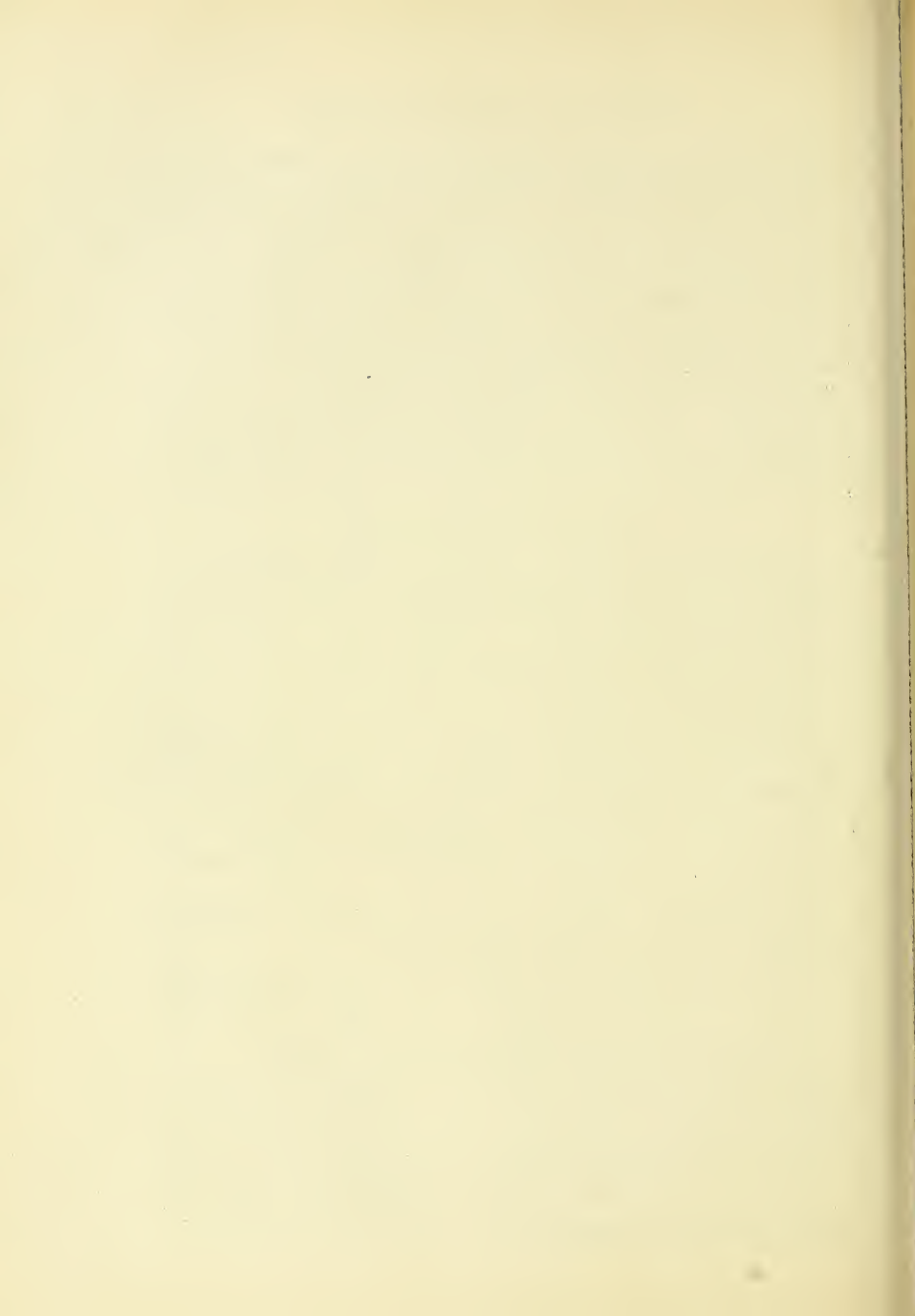
AMERICAN PATRIOTISM NEEDED.

American patriotism is needed—patriotism intense, which speaks out in noble pride, with beating heart: *Civis Americanus*—I am an American citizen; patriotism active, which shows itself in deed and in sacrifice; patriotism public-spirited, which cares for the public weal as for the apple of the eye. Private personal civic virtue is not uncommon among us; more uncommon is public civic virtue, which watches the ballot and all approaches to it, which demands that public officials do their duty, which purifies public opinion on all matters where country is concerned. This patriotism will save the Republic.

From whom primarily does the Republic expect this patriotism? From her veteran soldiers.

This patriotism, America, thou shalt have. I speak for veterans. I speak for their brother-citizens.

Noblest ship of state, sail thou on over billows, and through storms, undaunted, imperishable! Of thee I do not say: "*Cæsarem vehis—thou carriest Cæsar.*" But of thee I say: "*Libertatem vehis—thou carriest Liberty.*" Within thy bulwarks the fair goddess is enthroned, holding in her hands the dreams and hopes of humanity. Oh! for her sake, guard well thyself. Sail thou on, peerless ship; safe from shoals and malign winds, ever strong in keel, ever beauteous in prow and canvas, ever guided by heaven's polar star! Sail thou on, I pray thee, undaunted and imperishable!



THE OLD FAITH

AND



TRENTONOVE'S STATUE OF FATHER MARQUETTE
STATUARY HALL, CAPITOL, WASHINGTON, D. C.

THE NEW LAND



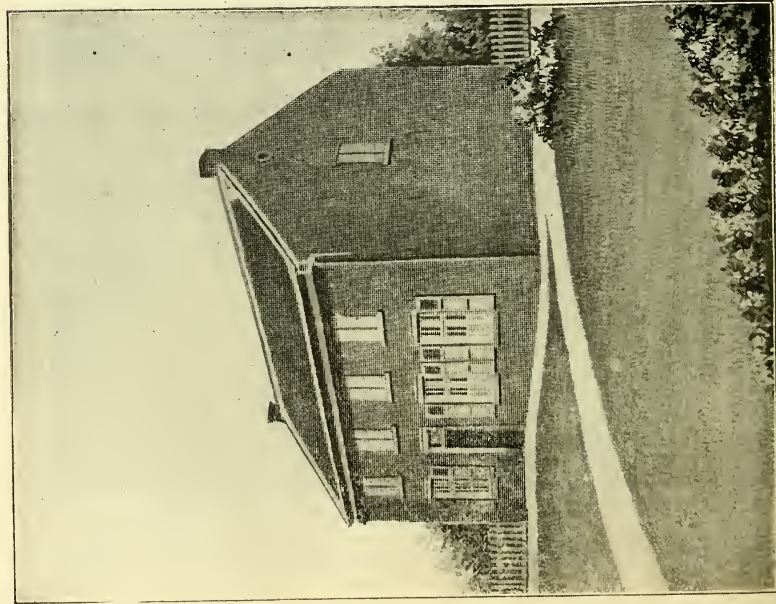
CATHERINE TEGAKWITA. "THE LILY OF THE MOHAWKS."

This "Flower of the Forest" was baptized in the Catholic Faith by Father Lambertville. She was born in 1656 at Auriesville New York then a Mohawk village. This heroic Indian maiden died in the Faith April 17, 1680. Her tomb is at La Prairie some miles below the reservation and is regarded as a shrine by the survivors of her tribe.

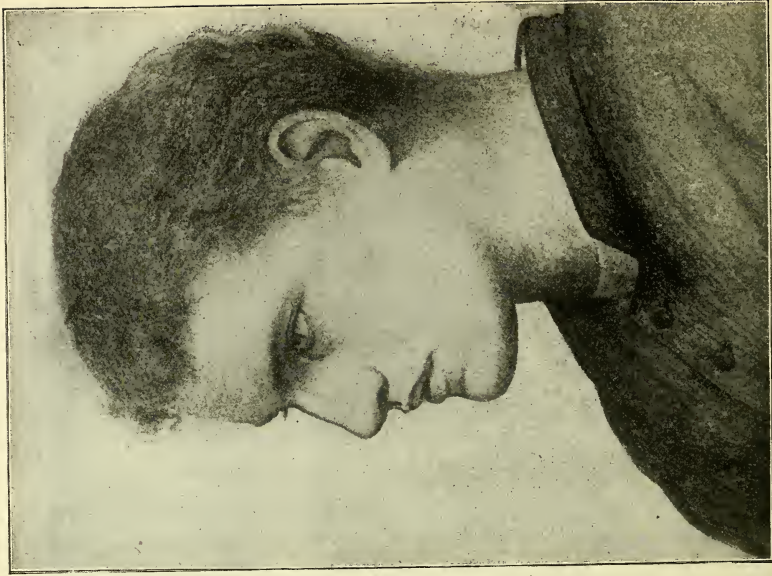


FATHER JOGUES, S. J. "FIRST APOSTLE OF THE IROQUOIS."

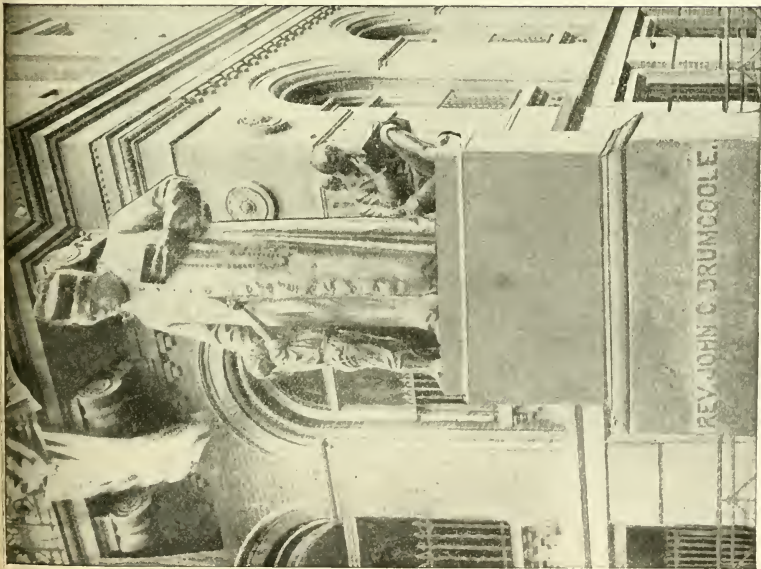
The Indians received him with clubs, sticks and stones, on the eve of the Assumption 1642, the day of his first arrival. He afterwards suffered martyrdom at the hands of the Mohawks, Oct. 18, 1646. His head being severed from his body and exposed on the palisades near the present site of the Chapel at Auriesville, N. Y.



HOUSE IN WHICH FATHER DAMIEN WAS BORN.
Village of Tremelooc, Belgium.



FATHER DAMIEN "THE APOSTLE OF THE LEPERS."
He died on the Hawaiian Island, a martyred victim of the dread disease.



STATUE OF "THE FATHER OF HOMELESS CHILDREN."

This statue was erected in honor of Father Drumcoole at the Mission House, Lafayette Place, New York. On this site stood the old Protestant Church of St. Bartholomew. It was purchased by Father Drumcoole at an expense of \$48,487.00. Father Drumcoole's great work for God's little ones has caused his name to be revered by people of every faith and throughout the whole world.



REV. JOHN DRUMCOOLE

The founder of St. Joseph's Union and the Home at Mount Loretto, Staten Island, labored all his life to rescue homeless and destitute children from the streets of New York. The Home at Mount Loretto with its several buildings, work shops, and a school, is now in charge of three priests and thirty sisters, and 1,500 children of varying ages.



GROUP OF MASTERS, ST. IGNATIUS MISSION,
Flathead, Indian Reservation, Montana



FIRST STUDENTS OF THE AMERICAN COLLEGE AT ROME

Included in the group are Archbishops Corrigan of New York and Riordan of San Francisco, Bishop Northrop, Monsignor Seton, Father Poole of Staten Island, Dr. Reuben Parsons and Father Merriweather, S. J., of Macon, Ga. The Senior and the first Prefect was Dr. Edward McGlynn, then a deacon. The college was opened Dec. 8, 1859.



CATHOLIC MISSIONARIES AT THE SIOUX CONFERENCE.
Servants of God who devote their lives to the salvation of the Red Man



TEACHING THE CATECHISM IN A RAILROAD SHANTY
The young Priest shares the hardships of the men who build our railroads in order to minister to their spiritual wants



A GROUP OF BELIZE MAGISTRATES.
At the Jesuit mission in Central America.



GROUP OF NATIVES WITH PRIEST AND PLANTER.
At the Jesuit mission in Central America.



INDIAN TRADE SCHOOLS AT ST. IGNATIUS MISSION.
Flathead Indian Reservation, Montana



RESIDENCE AND BOYS' SCHOOLS, ST. IGNATIUS MISSION.
Flathead Indian Reservation, Montana.

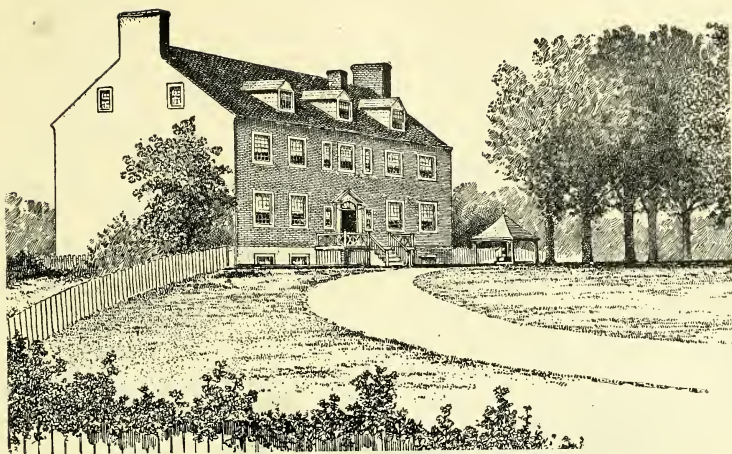


INDIAN CHAPEL CROW RESERVATION, MONTANA



INDIAN CHURCH AT CHERRY CREEK.

Catholic Institutions of Learning.



VIEW OF ORIGINAL COLLEGE BUILDING ERECTED 1791 GEORGETOWN, D. C.

Bishop Carroll, its first president, March 1, 1788, wrote: "On this academy is built all my hope of permanency and success to our holy religion in the United States."



OBSERVATORY AT GEORGETOWN COLLEGE ERECTED AND EQUIPPED IN 1843

The inspiration and execution were due to Father James Curley, the professor of mathematics and astronomy, who survived the work nearly fifty years, and whose name will ever be connected with it. It now ranks with observatories of international fame.



BEARING THE CROSS TO THE NEW WORLD.
The Landing of Columbus with the First Minister of the Christian Religion in America.

HEROIC DEEDS

The Old Faith and the New Land.

The following sketches of heroic servants of the Cross, whose work and names have become familiar to Christians of every name and humanitarians of every country, are drawn from approved sources.

THE APOSTLE TO THE LEPERS,

Joseph (Damien) de Veuster was born on January 3, 1840, at Tremeloo, in Belgium, a village situated six miles north of Louvain, and lying between the towns of Malines and Aerschot. His parents were of the middle class, and good and earnest Catholics. Of their three sons, two afterwards became priests, the eldest, Père Pamphile, to whose kindness we owe many of the details of this biography, and Joseph, whom we know and love under the name of Father Damien.

While he was in his eighteenth year, at Braine-le-Comte school, the Redemptorist Fathers gave a mission at which Joseph attended. It was at this time that the first call to a higher life came to him. The earnestness and thoroughness of his soul suggested at once that

he should enter the Order of the Trappists, as that which would best suit his generous disposition.

But providentially before he took any step towards carrying out this first impulse, Almighty God prompted the young man to take the advice of his elder brother. This brother, who is now known as Père Pamphile, was then already an ecclesiastical student of the religious Congregation which was approved by the Holy See in 1817, entitled the Society of the Sacred Hearts of Jesus and Mary, better known as "Picpus Fathers."

A TRUE SERVANT OF THE CROSS.

Joseph (who took the name of Damien in religion) presented himself for admission to the Congregation of which his brother was already a member. The frank, ingenuous youth pleased the Superiors. His strong, manly character could not but be admired, and the look of intelligence that was so marked on his countenance at once decided them to admit their new postulant.

In 1863, when Brother Damien was as yet in minor orders, his brother Pamphile, now a theological student, received orders from his Superiors to prepare for an early departure for the South Sea Islands. These islands had been assigned in 1825 by Pope Leo XII. to the Fathers of the "Picpus Congregation," for the carrying out one of the fundamental objects of their Institute, *viz.*, the preaching of the Gospel to the heathen.

Pamphile had long been desirous of being sent to this mission. But alas! just as he had made all the necessary preparations for the voyage he was laid low by an attack of typhus fever. To his bitter disappointment, he was thus forbidden to go. His brother how-

ever, as though struck by a sudden inspiration, went to the sick man's bedside; and inquiring whether it would be a consolation to him if he should go in his place, he resolved, on receiving an eager answer in the affirmative, to make an instant application for the appointment.

Accordingly, in his impetuosity, without taking the advice of the Superiors of the house in which he was then residing, and without showing his letter to them, he wrote at once to the Superior-General in Paris, asking him for his brother's place, and begging him "not to throw the passage-money away." Much therefore to the surprise and astonishment of his immediate Superiors, Damien received a mandate for departure.

Having made all the necessary preparations, Brother Damien in the autumn of 1863 left Bremerhaven in a German sailing vessel, and at last to his delight he reached Honolulu, the capital of the Sandwich Islands, on the feast of his patron, St. Joseph, March 19, 1864.

Before he could actually assist in evangelizing the natives, it was necessary that he should be ordained priest, for hitherto he had only received minor orders, having been interrupted in the course of his studies to join the South Sea Mission. The new priest was soon set to work in the laborious and fatiguing toil that invariably falls to the lot of the Catholic missionary.

A BRAVE HERO OF CHARITY.

While engaged in the work that fell to his lot, Father Damien had ample opportunity for noticing the ravages that leprosy, the bane of the islands, was making amidst their inhabitants. His heart had

often been touched at the sad sights he saw around him, and he longed to be able to do something to alleviate the sufferings of the victims of its cruel rage.

In 1865 the Hawaiian Government thought it high time to take some step towards isolating the infected ; so, though rather late, an Act was passed which made the north coast of Molokai the future home of all those tainted with the disease.

Such was the state of affairs that came under Father Damien's personal observation, and his heart burnt with pity for the poor banished lepers. The constant, pitiable scenes of misery that he witnessed at the harbor of Honolulu, where the wailings and tears of the emigrant lepers was a daily occurrence, so moved him that he resolved he would take the first opportunity that presented itself of lightening their sad fate.

In the course of the year 1873, the long-desired occasion offered itself. At a meeting that was held to celebrate the dedication of a chapel just completed by a Father Leonor at Wailuku in the island of Maui, Father Damien chanced to be present, together with the Bishop of Honolulu and others of his clergy. Among them were present some young priests of the Congregation, who had just arrived at Honolulu to supply the increasing needs of the mission. During the conversation Mgr. Maigret expressed deep regret that owing to the scarcity of his missionaries he was unable to do anything for the poor lepers of Molokai, and especially did he regret that he was unable to provide them with a fixed pastor.

Hearing the Bishop's lament, Father Damien took in the situation at a glance, and eagerly offered himself to supply the long-felt necessity. The Bishop gladly accepted this generous offer.

He commenced his wonderful work of charity by at once endeavoring to improve the condition of his unhappy flock and to alleviate in some measure their many and great miseries. As many as eight or twelve were dying every week ; many from want of care and medical assistance, for at this time Molokai never saw the face of a doctor, and the only help they got from without was the utterly inadequate supply of clothing which was sent by the Hawaiian Government every year.

Through his representations, a supply of material was shipped to the island and dealt out to the inhabitants by the Government, by means of which healthy wooden cottages, built on trestles to raise them above the ground, took the place of the former miserable hovels, with their grass-thatched roofs.

IMPROVES THE CONDITION OF THE LEPERS.

Father Damien's next move regarded the supply of food ; through his intervention a regular supply was secured, and soon after it was increased in quantity.

There was another thing of which the lepers were sadly in want on Father Damien's arrival. Clothing was miserably deficient. Some, it is true, were supplied by their friends, but the friends could not afford all that was needed. Father Damien could not work reform by magic, but after his arrival improvement in this respect soon began. He erected a store for the sale of clothing, and in place of a yearly grant of garments, six dollars a year were allowed to each leper.

When he first arrived at the settlement there was only one place of worship, a Protestant church, served by a native minister, himself

a leper. So as soon as he had relieved their more pressing corporal needs and could obtain sufficient money and materials, Father Damien set to work to build a church. In a short time, with the help of some of the more able-bodied of the lepers, he succeeded in erecting a tolerably commodious building, sufficient for the Catholics then on the island. But small as the settlement is, he was not satisfied until he had built a second at Kalaupapa, in order that all his flock, even the feeblest, might find a church within reach.

In 1885, however, before the church was completed, Father Damien fell a victim to the dread disease; yet he worked on to the end, calmly awaiting the moment of his deliverance. On the 10th of April, 1889, the martyr of charity succumbed to the malady and passed to the high place in heaven that his work had won for him.

JESUIT MISSIONARIES IN CENTRAL AMERICA.

Among the many missions to the natives of South and Central America, where many heroes of the Faith have gone forth to bear the teachings and consolations of the Gospel of Christ to the untutored aborigines of those regions, one to Central America, under the Jesuits, near Belize, British Honduras, is presented in the accompanying engravings as an illustration of the fidelity and devotion of the natives to their spiritual guides.

In one of the accompanying illustrations we see a group of natives of Belize with a missionary and the proprietor of the plantation. The missionary is Father Robertson, an American Jesuit, who, in 1889, was sent from the College of St. Aloysius, Glasgow, to the mission of Stann Creek, forty miles south of Belize, British Honduras, Central America. The population of this region are Carib In-

dians, negroes, and Spanish. The Indians are the descendants of the ancient Caribs, the fiercest, most intractable and wildest that originally inhabited any portion of the American coast. But under the teaching of the missionaries, and the humanizing influence of the Catholic Church, they have wholly lost their fierce character and savage traits. They owe much of their goodness to the zealous Jesuit missionary, Father Brindisi, who spent many years among them. Indeed, so advanced have they become that Father Robertson declares that they are morally better than any class that he had to do with in England. They do not drink, and they are industrious and ambitious. Their manner is at once that of servants who have been in your family for years, with an addition of sweetness of disposition, confidence and fun, combined with great respect.

The other picture shows us a group of Belize magistrates. The people have retained their old Indian polity, and their *regime* is very strict. The blessing of the priest is asked before all their undertakings.

Another New World apostle of Christ's great charity, whose mission, however, lay in a widely different field, was the heroic and saintly character known and beloved by all as

"THE FATHER OF HOMELESS CHILDREN."

John C. Drumgoole was born near the town of Granard, County Longford, Ireland, in 1816, and brought, when but a child of eight, to his widowed mother, who was already in this country. They settled down in the City of New York, within the limits of old St. Patrick's parish. Years after saw the youthful Drumgoole the staff and support of his aged mother. Whether as working for another

or conducting his own bookstore, or as sexton of St. Mary's, he ever appeared among the men of his time as a model for their imitation. They beheld in him the tender, obedient son, and the practical Catholic man. As Sunday-school teacher he would seek out the little ones, and by kind words and kinder deeds bring and prepare them for the reception of Holy Communion.

But his zeal sought a higher and wider field. So he struggled to reach the priesthood. Entering St. John's College, Fordham, he remained there for some time, but filial affection, which would not allow a dear old mother to want for anything, caused him to leave and resume the post of sexton. He continued, at the same time, to attend night school at St. Francis Xavier's. The profits of a small bookstore, which he had opened soon after leaving Fordham, enabled him to resume his collegiate studies at the Seminary of Our Lady of Angels, Suspension Bridge, A. D. 1865. He spent four years at this seat of learning.

After completing his studies, he was ordained for the diocese of New York by Bishop Ryan, of Buffalo, on the 24th of May, 1869. He was then in his 53d year. On his arrival in the metropolis he was assigned to duty at St. Mary's, where, as a layman in bygone years, he had shown himself to be an apostle. But he had not lost sight of the goal of his pious ambition. The reclaiming and saving of the little human beings who fought and scuffled and haunted the galleries of the theatres, talked the slang of the gutter, and slept where they could at night, was his aim.

Divine Providence, two years after his ordination, presented to him the solution of his perplexities. The St. Vincent de Paul Society had founded a small home in Warren Street, and a priest was

needed to take charge. Father Drumgoole joyfully presented himself.

His was a living, active, personal faith. When the Church told him that he saw in the poor his Saviour, he treated them accordingly. He fed them, he clothed them; he revered them. His great heart went out wherever there was suffering or want in the world. He used to say: "They are God's poor, and the bread thrown on the waters will all come back."

THE FOUNDER OF ST. JOSEPH'S UNION.

He had gathered the little waifs of the city into the large break warehouse in Warren Street and his heart went out to other places in search of the poor and forsaken little ones. He desired to save as many as possible. There was urgent need of a new Home and a permanent revenue to provide for the frail beings under his care. With the cordial approbation of Cardinal McCloskey, and with the aid and the sympathy of the clergy, he founded St Joseph's Union in the year 1876. In the beginning St. Joseph's Union was composed of a few hundred members who, through charity, gave twenty-five cents each year, to save, lodge properly, and support the little wanderers of the street.

The growth of the Union, during the first year, was very slow. To aid the Mission, a few gentlemen, friends of Father John, gathered together various articles, and with Father Drumgoole's consent and blessing, held a Bazaar. We quote from a paper of that time. "The Charity Bazaar and Concert, which took place November 30 (1875), at Ferrero's, Assembly-rooms was the most successful of the kind that was ever witnessed in this city. So great was the

outpouring of the people that it assumed all the appearance of a triumphant ovation in behalf of the poor homeless children of New York. As early as seven o'clock the hall was literally jammed."

After receiving such an impetus, the membership of St Joseph's Union increased with marvelous rapidity and soon numbered 80,000.

Four years after the founding of St. Joseph's Union, Father Drumgoole, writing to Cardinal McCloskey, was able to say:—"It affords us the greatest pleasure and we are certain it will be also gratifying to all the members of St. Joseph's Union throughout the land, to be able to announce to your Eminence that we have purchased the property, corner of Lafayette Place and Great Jones Street, on which stands the old Protestant church of St. Bartholomew, for the sum of \$68,987.00, for the erection of the first house of the Mission of the Immaculate Virgin for the Protection of Homeless and Destitute Children."

MOUNT LORETTO—HOMES FOR DESTITUTE CHILDREN.

Shortly after, work was begun on the large magnificent ten-story structure, on Lafayette Place. Soon it was ready for the laying of the corner-stone. About sixteen months after the laying of the corner-stone, the chapel was dedicated by Cardinal McCloskey; Archbishop Corrigan delivered the sermon on the occasion, and blessed the house. On the completion of the new Home, the children were transferred to it from Warren Street.

As time went on, and the number of children increased, Father Drumgoole recognized the necessity of having a branch Home near New York. Having purchased several very large adjoining farms on Staten island, he turned them into one, and named them Mount

Loretto. As it stands to-day, Mount Loretto bears the appearance of a country town. One mile of beach, with three piers, two of which extend out five hundred feet. In an L, formed by the center pier, is anchored a floating bath, in which several hundred children can bathe at one time, with perfect safety. On the large farm is a huge four-story barn, wherein the labor is performed by machinery, run by steam power. An extensive hennery, with incubator, in which one thousand chickens are hatched at a time. Out-houses for fowls, others for swine, etc. A model garden supplies the vegetables required. A conservatory for the necessary flowers for the altar, etc. Scattered over the place are buildings used for the four artesian wells, for the Steam Laundry, for the Printing presses, Knitting works, Bakery, Shoemaking shops, Upholstering, Engineer shops, Butcher shop, Tailor shop, Stenography and Typewriting. Besides the twelve hundred small children, there are between two and three hundred boys at work at different trades and diverse occupations. Three priests and thirty Sisters of St. Francis are in charge of Mount Loretto.

In the fullness of his years and his labors, however, Father John's life ended, and he passed out gently from time into eternity, and was gathered home to God. The body, vested in the robes of the priestly office, was removed from the little chamber of death to the large reception-room of the Mission. It is estimated that nearly one hundred thousand people crowded into the Mission, and passed outward by the catafalque, casting a last sad look upon the still form.

The remains were laid to rest in the little cemetery at Mount Loretto which Father John had planned, and wherein he had expressed his wish to be buried. On the sloping woodland, surrounded by his

little ones who had preceded him to the throne of God, many of whom he had baptized, he awaits the Resurrection.

A MIRACLE ON AMERICAN SOIL.

Great interest was occasioned in recent years by the canonization of St. John Berchmans, a favorite patron of American Catholic youth. Few are aware that one of the miracles selected as a final test in the cause of the Saint occurred in our own land. Fewer still have heard the striking circumstances of this special favor, the miraculous cure in the Sacred Heart Convent at Grand Coteau, Louisiana. The novena, which through Blessed Berchmans' intercession resulted in this miracle, was made in honor of the Sacred Heart.

Mary Wilson, who received such signal favor, was born in New London, Canada, 1846, of Irish Presbyterian parents, and while visiting a near relative in St. Louis, Mo., she became acquainted with a pious Catholic lady with whom she attended some of the impressive ceremonies of the Catholic Church. Her antipathy and deep-rooted prejudice toward Catholicism soon vanished, and the veneration to the mother of God had a special attraction for her loving nature. She was received into the Church, May 2, 1862, by the Jesuit Fathers, and became a member of the Community of the Sacred Heart. Her health having failed, Mother Martinez, Superior of the Convent, at Grand Coteau, Louisiana, lavished all possible care on her, but in vain. The doctors declared their inability to do more. A novena was made to the Sacred Heart, through the intercession of the newly Beatified, who appeared to her twice. She was at once restored to perfect health. She foretold her end, which came suddenly, Sept. 17th, 1863.

Pope Pius X

TO THE

Catholics of the World.

The Holy Father's First Encyclical To The Church Universal.

To the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries
in Communion with the Apostolic See:
Venerable Brethren—Health and the Apostolic Benediction.

ABOUT to address you for the first time from the Chair of the Supreme Apostolate, to which by the inscrutable design of God We have been raised, We need not say how We endeavored by tears and earnest prayers to avoid this formidable burden of the Pontificate. Indeed, although altogether unequal in point of merit, We can apply to Our case the words in which Anselm, a man of the greatest sanctity, complained when against his wish and desires he was compelled to accept the honor of the episcopate. For to show in what state of mind and will We took upon Ourselves the weighty office of feeding the flock of Christ, We may give the same signs of sorrow in which he indulged. "Witness is borne by my tears, my voice, and the groanings of my heart," he wrote (Epp. I., iii., ep. 1), "such as I never remember to have gone out from me on the occasion of any sorrow before that day on which that severe trial of the Archiepiscopate of Canterbury appeared to have fallen upon me. This cannot be

denied by those who saw my face that day. . . . I was blanched by astonishment and grief, my color being more like a dead man's than that of a living person. And my election, or rather the violence done me, speaking with truth which I have up till now observed, I opposed as much as I could. But now I am compelled to confess, nolens volens, that the judgments of God resist my efforts daily to be able to escape them in any way. Wherefore, being overcome by the violence not so much of men as of God, which cannot be resisted with wisdom, I understand that I have no other duty than, after having prayed as much as I could and having endeavored to make this chalice if possible pass from me so that I should not drink it, to put aside my own feeling and wishes and to conform myself entirely to the design and Will of God."

Certainly many and great reasons were not wanting to account for Our reluctance. For besides considering Ourselves altogether unworthy of the honor of the Pontificate owing to Our insignificance, who would not be moved at finding himself nominated to succeed him who for nearly twenty-six years ruled the Church with so much wisdom and was endowed with such quickness of mind and with such lustre of all the virtues as to excite the admiration even of adversaries and to leave an indelible memory of himself in most noble works. Then, passing over other things, We were alarmed above everything else at the present lamentable condition of human society. For who is not aware that human society now more than in any past age is a prey to a most serious disease which, increasing every day and eating away at its heart, is bringing it rapidly to ruin. You understand, venerable brethren, what this disease is: the apostacy and withdrawal from God; than which assuredly nothing is more fraught with misfortune, according to the saying of the Prophet, "for behold they that go from Thee shall perish" (Ps. lxxii, 27). We saw then that in virtue of the Pontifical Ministry entrusted to Us it was Our duty to find a remedy for so many evils, feeling that God's command was addressed to Us: "Lo, I have set thee this day over the nations and over kingdoms to root up, and to pull down, and to build, and to plant" (Jerem. i., 10). Conscious,

however, of Our weakness, We feared to undertake a duty of the utmost urgency and difficulty.

WILL BE NOTHING BUT THE MINISTER OF GOD.

But since it has pleased the Divine Will to raise Us, weak as We are, to such a height of power, We turn Our thoughts to Him Who comforts Us; and setting to work with reliance upon the might of God, We declare that Our one intention in assuming the Pontificate is to "restore all things in Christ" (Ephes. i., 10), so that "Christ may be all in all" (Coloss. iii., 2). No doubt there are those who, judging of Divine things as of human affairs, will endeavor to discover what are the objects We have in view and to misrepresent Our intentions, referring them to worldly and party purposes. In order to do away with vain hopes, We proclaim to them with all sincerity that We do not desire to be anything and that with God's help We will be nothing before human society but the minister of God, of Whose authority We are the depository. The interests of God will be Our interests, for which We are resolved to spend all Our strength and Our life itself. Wherefore if any one asks of Us a watchword which will be the expression of Our will, this one We will always give: "To restore all things in Christ."

In this sublime undertaking, venerable brethren, We are inspired with the greatest eagerness by the knowledge that We shall have you all as strenuous co-operators. If We entertained a doubt on the point We should unjustly believe you to be either ignorant or indifferent with regard to the wicked warfare that is now stirred up and carried on nearly everywhere against God. For truly "The Gentiles have raged and the people devised vain things against their Creator" ("Ps. ii., 1"); so that the cry is pretty common amongst the enemies of God, "Depart from us" (Job xxi., 14). And accordingly We see all reverence for the Eternal God quite extinct in the majority of men and that no account is taken in public and private life of His supreme Will; nay, that every effort is made and every artifice used that the very recollection and knowledge of God should be destroyed altogether.

A SPECIAL MARK OF ANTICHRIST.

Whoever considers this must certainly fear that this perversity of mind is a sample and perhaps the commencement of the evils reserved for the last days, and that the son of perdition of whom the Apostle speaks (II. Thess. ii., 3), may be already in the world. Such, in fact, is the audacity and fury with which religion is assailed on all sides that the dogmas of the Faith are attacked and attempts are being made to destroy completely the relationship of man with God. "E contra," man—and this, according to the same Apostle, is a special mark of Antichrist—has, with supreme temerity, put himself in the place of God, raising himself up above "everything that is called God"; so much so that although he could not altogether blot out the mark of God in himself, rejecting His majesty he has made of the visible universe, as it were, a temple to himself in order to be adored by others. "He sitteth in the temple of God, showing himself as if he were God" (II. Thess. ii., 4).

In truth, no one of sound mind can doubt with what result this strife of men against the Most High is being carried on. Man, abusing his liberty, can violate the law and majesty of the Creator of the universe; but the victory will always be with God: nay, destruction is even then all the nearer when man in the hope of triumph becomes most audacious. God Himself gives us this assurance in the Holy Scriptures. Unmindful as it were of His power and His greatness. "He overlooks the sins of men" (Wisdom xl., 24); but immediately after this apparent withdrawal of Himself, "being awaked like a mighty man that hath been surfeited with wine" (Ps. lxxvii., 65), "He shall break the heads of His enemies" (Ps. lxxvii., 22), in order that all may know "that God is the King of the earth" (Ps. lxxvi., 8), "and that the Gentiles may know themselves to be but men." (Ps. iv., 24.)

SHOULD PROMOTE THE PARTY OF GOD.

This, venerable brethen, We believe and expect with a sure faith. But it hinders us not from endeavoring, each in his own way, to hasten the work of God; and this not only by persistently

praying, "Arise, O Lord, let no man be strengthened" (Ps. ix., 20), but also—what is more important—by asserting and upholding in word and deed and in the most open way the supreme dominion of God over men and all things so that His right and power to command may be truly appreciated and respected by all. This is required of us not only by the duty which nature imposes, but also by the welfare of the human race. Who is there, venerable brethren, that has not been filled with trouble and consternation at seeing the greater part of men, whilst deservedly boasting of the progress of civilization, fiercely fighting against each other so that it would seem to us as if all were engaged in a battle against all. The desire for peace, no doubt, is to be found in the breasts of all and there is no one who does not earnestly long for it. But to wish for peace without God is absurd, for where there is not justice it is vain to hope for peace. "The work of justice shall be peace" (Is. xxxii., 17). We know well that there are not a few who, animated by this desire for peace, that is to say, for tranquillity and order, group themselves into societies and parties which they call parties of order. Hopes and labor lost! There is, in fact, but one party which can bring back peace amidst the disturbed state of affairs, and that is the party of God. This party, then, we ought to promote; to if we ought to draw as many as we can if we are truly inspired by the love of peace.

However much we may strive, venerable brethren, to lead men back to the recognition of God's majesty and power, we shall never succeed except through Jesus Christ. "Other foundation no man can lay," so the Apostle warns us, "but that which is laid, which is Christ Jesus" (I. Cor. iii., 2). Christ is the only One "Whom the Father hath sanctified and sent into the world," (John x., 36), "the brightness of His glory and the image of His substance" (Heb. i., 3). The true God is true Man, without Whom nobody can know God as is necessary, for "neither doth anyone know the Father but the Son and he to whom it shall please the Son to reveal Him" (Matt. xi., 27). Whence it follows that to restore all things in Christ and to lead back men to subjection to God are one and the same thing. Our efforts

therefore should be directed to this end—to bring back the human race into subjection to Christ; that being done, they will already have been brought back to God—We mean to God, not to that being, inert and indifferent with regard to human affairs, imagined in the dreams of the materialist, but to the living and true God, one in nature, three in person, the Creator of the world, Who rules all things most wisely, the most just Legislator Who punishes the guilty and rewards virtue.

Now, the way to Christ is open, namely, through the Church. Wherefore St. Chrysostom rightly says: “Thy hope is the Church, thy salvation the Church, thy refuge the Church” (Hom. de capto Eutropio, n. 6). For this in truth Christ founded it, establishing it at the price of His Blood, and He made it a depository of His doctrines and of His laws, giving it at the same time an ample wealth of graces for the sanctification and salvation of men.

THE CHURCH WILL ENSURE THE SAFETY OF SOCIETY.

You see, then, venerable brethren, what is the duty entrusted alike to Us and to you—to recall to the discipline of the Church human society, which has wandered away from the wisdom of Christ; the Church will ensure subjection to Christ, and Christ to God. And if with God’s help We succeed, We shall rejoice in having made iniquity yield to justice, and for our happiness we shall hear “a loud voice in heaven saying: Now is come salvation and strength, and the kingdom of our God and the power of His Christ” (Apoc. xii., 10). In order, however, that this may be accomplished conformably with our wishes it is necessary that by every means and by all the exertions in our power we should radically remove the terrible and shocking wickedness characteristic of this age by which man puts himself in the place of God; after that the sacred laws and counsels of the Gospel are to be restored to the honor in which they were formerly held: the truths taught by the Church and the Church’s doctrines on the sanctity of marriage, the instruction and education of youth, the possession and use of property and men’s duties towards public authorities are to be boldly proclaimed; finally the

balance between the different classes of society is to be regulated by the standard of Christian teaching and customs. We certainly in submitting to the Divine Will proposed this much to Ourselves in Our Pontificate, and We shall endeavor to attain it by all the earnestness We can command. It is for you, venerable brethren, to second Our efforts by holiness, knowledge experience, and above all by all zeal for the Divine glory, having no other object except that Christ be formed (Gal. iv., 1, 9) in everybody.

What means are needed to achieve this great work it seems unnecessary to point out, for they are self-evident. Let your first aim be to form Christ in those who by the duty of their vocation are destined to form Him in others. We refer, venerable brethren, to the priests, because those who are invested with the priesthood must know that amongst the people with whom they live they have the same mission that Paul declared he had received in those touching words: "My little children, of whom I am in labor again, until Christ be formed in you," (Gal. iv., 19). But how can they perform such a duty unless they themselves have first put on Christ, and put Him on in such a way as to be able to say with the Apostle, "I live, now not I; but Christ liveth in me," (Gal. ii., 20). "For me to live is Christ," (Phillip. i., 21). For this reason, although the exhortation to proceed "unto a perfect man, unto the measure of the age of the fulness of Christ," (Ephes. iv., 13), is addressed to all, nevertheless it is directed before others to those who exercise the sacerdotal ministry; who are therefore called "another Christ," not only on account of the communication of power, but also for the imitation of good works by which they shall carry marked upon them the image of Christ.

THE CHIEF DUTY AND TASK.

This being so, venerable brethren, what great solicitude you should show in forming the clergy to sanctity of life; every other task should be subordinate to this. Accordingly your principal diligence should be exerted in so arranging and ruling your seminaries that they be notable both for the excellence of the teaching and the integrity of morals. Look upon the seminary

as the delight of your hearts, and in favoring it omit nothing that the Council of Trent determined upon with such great foresight. When the time is come at which the young candidates are to be promoted to Holy Orders do not forget what St. Paul wrote to Timothy, "Impose not hands lightly on any man," (I. Tim. v., 22). bearing well in mind that as the priests are, so, generally speaking, will be the faithful. Take not heed, therefore, of individual interests, but think solely of God and the Church and the eternal welfare of souls in order that you may not, in the warning words of the Apostle, "be partakers of other men's sins," (I. Tim. v., 22). Moreover, let your care be no less with regard to the young priests who have already come forth from the seminary.

KEEP THAT WHICH IS COMMITTED TO THY TRUST.

We earnestly exhort you to take them often to your bosom, which ought to burn with heavenly fire; communicate that fire to them and inflame them so that they may desire nothing but to gain souls for God. We, venerable brethren, shall take great care that the members of the clergy be not drawn into the snares of a certain new and deceptive science which does not savor of Christ, and which with masked and subtle arguments endeavors to introduce the errors of Rationalism or semi-Rationalism; against which the Apostle warned Timothy to be on his guard, writing to him: "Keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called, which some promising have erred concerning the Faith," (I. Tim, vi., 20, 21). This, however, does not prevent Us from considering worthy of praise those who devote themselves to the study of useful doctrine in every kind of science in order to be the better prepared to defend the truth and to refute the calumnies of the enemies of the Faith. Still We cannot conceive, but rather openly proclaim the fact that Our preference is for those who, whilst giving attention to ecclesiastical and literary erudition, dedicate their lives more closely to the welfare of souls in the exercise of those ministerial duties which are the proper functions of a priest zealous for the Divine

honor. "We have great sadness and continual sorrow in our heart" when We find that the lamentation of Jeremiah applies also to our age: "The little ones have asked for bread, and there was none to break it unto them," (Lament. iv., 4). For there are not wanting clergymen who, suiting their own taste, devote themselves to works of more apparent than solid usefulness; but not, perhaps, so numerous are those who, following the example of Christ, take to themselves the words of the prophet "The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the Gospel to the poor. He hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind," (Luke iv., 18, 19). Who does not see, venerable brethren, that as men are led chiefly by reason and liberty, religious education is the principal way of restoring the authority of God over human souls? How many are there who hate Christ and detest the Church and the Gospel more through ignorance than through wickedness of mind, of whom it can be justly said "they blaspheme whatever they do not understand." And this is met with not only amongst the people and the masses in the humblest conditions of life, who are on that account easily drawn into error, but in the educated classes and even amongst those who are endowed with no slight erudition. Hence the loss of faith amongst a great number. For it is not true that the progress of science extinguishes faith: this is done rather by ignorance; whence it happens that where ignorance prevails, want of faith does most mischief. And this is the reason that Christ gave the command to the Apostles: "Going, teach ye all nations" (Matt. xxviii., 19).

In order that this apostolate and zeal in teaching may produce the hoped-for fruit and that Christ may be formed in all, let every one, venerable brethren, bear well in mind that nothing is more efficacious than charity; because "the Lord is not in the earthquake" (III. Kings, xix., 2). Vain is the hope of drawing souls to God by a zeal that is bitter; nay, even to attack errors with bitterness, to reprehend vices too vehemently, sometimes does more harm than good. The Apostle no doubt exhorted Timothy: "reprove, entreat, rebuke"; but he also added: "in

all patience" (II. Tim. iv., 2). Certainly Jesus has left us examples of this kind. "Come unto Me"—thus we read of His having spoken—"all you that labor and are burdened, and I will refresh you" (Matt. xi., 28). By these weak and burdened people He meant no other than those who are slaves of sin and error. How great in truth was the mercy of this Divine Master! What tenderness, what compassion towards all of every sort who were in trouble. Isaias truly described His Heart in these words: "I have given My Spirit upon Him; He shall not cry, neither shall His voice be heard abroad; the bruised reed He shall not break and smoking flax He shall not quench" (Isaias xlii., 1, 2, 3). This "patient" and "kind" charity ought to be extended also to those who are opposed to us and persecute us.

CHARITY GROWS NOT WEARY OF HOPING.

"We are reviled"—thus St. Paul protested for himself—"and we bless; we are persecuted and we suffer for it; we are blasphemed and we entreat" (I. Cor. iv., 12, 13). Perhaps they appear worse than they really are. Intercourse with others, prejudices, advice and example which they receive, and finally false shame, have drawn them into the ranks of the wicked; but their will is not so depraved as they themselves would have people believe. Who will deprive us of the hope that the flame of Christian charity can drive away the darkness from their souls and bring them God's light and peace? The fruit of our labors will perhaps sometimes be slow in coming; but charity does not grow weary of hoping, remembering that God's rewards are not for the results of labors, but for good intentions.

It is true, venerable brethren, that in this difficult work of the restoration of the human race in Christ it is not Our idea that you or your clergy should lose help of any kind. We know that God has recommended to each one the care of his neighbor (Eccl. xvii., 10). Not alone, then, the clergy, but all the faithful without exception ought to take thought of the interest of God and souls, not certainly on their own responsibility and following their individual views, but always under the direction and the authority of the Bishops; for to preside, to teach, to

govern is granted in the Church to no one but to you "whom the Holy Ghost hath placed to rule the Church of God" (Acts xx., 28). Our predecessors for a long time past approved and blessed the action of those Catholics who for various purposes, but always with a religious design, combined together in societies. We also do not hesitate to award praise to such excellent institutions, and We earnestly desire that they be propagated and flourish in city and country. But We desire that these institutions should principally and above all tend to produce and maintain constantly a Christian life amongst those who become members of them. It is indeed of little avail to discuss many questions subtly and to speak with eloquence of rights and duties if all this be disassociated from practice. The present time demands action; but action which consists altogether in observing with fidelity and in their entirety the divine laws and the precepts of the Church, in the free and open profession of religion, in the exercise of works of charity of all kinds without any consideration of self and worldly advantages. Such bright examples of so many soldiers of Christ will surely be far more effective in moving and drawing souls than mere words and lofty discussions; and it will easily come about that, fear being laid aside and prejudices and doubts removed, a great many will be drawn to Christ, making themselves in turn promoters of the knowledge and love of Him, which is the way to true and solid happiness. Undoubtedly if in every town and village the Commandments of God are faithfully observed, if sacred things are respected, if the Sacraments are frequented, if care is given to everything appertaining to the Christian life, there will be no need to go further, venerable brethren, to restore all things in Christ. Nor is this of benefit for the attainment of Heavenly blessings merely; it will also ensure the greatest advantages to the age and to human society; for, this state of things being assured, the nobles and the wealthy will be just and charitable towards their poorer brethren, and these will bear with calmness and patience the trials resulting from straightened circumstances; the citizens will obey not their own passions but the laws; and the duty of reverence and love will be observed

towards rulers and those holding the authority of State, "whose power comes from no other but from God" (Rom. xiii., 1). What more? Then at last it will be clear to every one that the Church, as it was established by Christ, ought to enjoy full and entire liberty and ought not to be subject to an alien authority, and that We in demanding that liberty are not only guarding the sacred rights of religion but also providing for the common welfare and security of the people. For "godliness is profitable to all things" (1. Tim. iv., 8); and this being safe and flourishing, "the people shall" truly "sit in the fullness of peace" (Is. xxxii., 18).

MUST HAVE RECOURSE TO PRAYER.

May God, Who is "rich in mercy" (Ephes. ii., 4), benignly hasten this restoration of the human race; for "it is not of him that willeth nor of him that runneth, but of God that showeth mercy" (Rom. ix., 16). And let us, venerable brethren, "in a humble spirit" (Dan. iii., 39) beg it of Him through the merits of Jesus Christ by daily and earnest prayer. Let us have recourse, moreover, to the powerful intercession of the Mother of God, to obtain which, inasmuch as We address this Letter to you on the very day destined to commemorate the Holy Rosary, We ordain and confirm whatever Our predecessor decreed as to the dedication of this month of October to the Blessed Virgin by the public recital of the Rosary in all churches, recommending also that the spouse of the most pure Mother of God, the patron of the Catholic Church, and Sts. Peter and Paul, the princes of the Apostles, be invoked as intercessors.

In order that all this may duly come to pass and that everything may happen according to your desires, We implore for you the most ample gifts of Divine grace. As a testimony of the tender charity with which We embrace you and all the faithful whom the providence of God has entrusted to Our charge, We impart the Apostolic Benediction most lovingly in the Lord to you, venerable brethren, and to your clergy and people.

Given at St. Peter's, Rome, on the fourth day of October, 1903, the first year of Our Pontificate.

PIUS X., Pope.

The Church and The Twentieth Century.

By HON. JUDGE CORTRIGHT.

THE present writer has had more than ordinary opportunities for studying the trend of the great intellectual movements of the day. He was born of old Puritan stock, in the early half of the past century. He passed through many of the intellectual movements which characterized New England some fifty or sixty years ago, and after wandering in various pastures, hoping to find the truth, he came in his mature years to the door of the Catholic Church. When he was a young man there was nothing farther from his thoughts than to imagine that anything of good could come from the Nazareth of the Catholic Church. It was the church of a few wandering laborers in his town, and it never dawned on him that there was any intellectual life there that could satisfy the longings for truth that were then the very breath of a New Englander's life. It was my privilege early in life to cut away from the narrowing trammels of the orthodox creeds. My mind was not tied to any definite form of religion, and consequently it was free to investigate any new system that had any dignified thinker for its exponent. One by one I took them up as they came. Some of them held me for a few years, but they readily palled on me. Finally, my intellectual life came to a state of hopeless agnosticism. It was then the consideration of the Catholic system was forced on me by a peculiar congeries of circumstances. The Confessions of St. Augustine fell into

my hands, and from the day that I entered the Catholic Church to this present hour I have found peace for my heart as well as rest for my mind.

My overlook is, then, of a half a century, and I find in the public sentiment of the day some strongly marked phases, each of which well merits careful consideration as a potent factor in the present and the future of the race. They may be viewed conjointly in what may easily be a more or less veiled correlation. These phases of current thought are: the comparatively new attitude of non-Catholics towards Catholicism; the spirit of unrest regarding the satisfactory solution of certain grave sociologic problems; the apparently unreserved acceptance and enjoyment of the purely material side of things, as the best that life can offer; and, in its relation to this practical materialism, the seemingly contradictory and highly significant spirit of eager inquiry touching intelligent existence wholly outside the domain of matter. In the final analysis, and speaking with a reference to the correlation mentioned, the first of these four is not improbably a partial result of at least two of the latter three. Nevertheless, for certain reasons, it shall have precedence of attention in this review.

A SPIRIT OF UNREST.

Now, in the evolution of God's plan, in which humanity must play its part, this spirit of unrest and this spirit of inquiry, as well as the new attitude of non-Catholics toward the church, seem destined, in the very nature of things, to have a direct, powerful, and favorable influence on the future of Catholicism, more especially in the United States, where the mental growth of the race seems to have attained its greatest all-round development; and where, among other results, the chief sociologic and other problems of the day consequently assume a greater importance than is accorded them elsewhere.

As to the first of these tendencies, none but the deliberately or carelessly blind can fail to see the marked change among non-Catholics in regard to the church. Where Catholicism, and all thereby implied has been regarded with suspicion and hostility,

there now obtains, throughout almost the entire non-Catholic community, a willingness to judge fairly such matters as the church's doctrine and practice, and also a feeling of respect and admiration for operative Catholicism. These latter sentiments have been evoked by the many unquestionable evidences that so far from being in opposition to human progress, as has been so often erroneously alleged, the church's influence makes wholly for advance along the lines approved by the soundest thinkers of the day. And these commendable feelings seem as strong among those who work for daily bread as among those whose wealth and consequent leisure enable them to travel and so perceive, abroad as at home, the innumerable proofs of the church's age-long efforts to further the best interests of the race.

Considered simply in its human aspect, what is the cause of this great change in the non-Catholic sentiment other than the observation of operative Catholicism? The cause is undoubtedly to be largely ascribed also to that tendency towards independent thinking and investigation which has made such noticeable strides during the past generation. And such thinking and inquiry are themselves largely results of modern education and its methods. Of course, as intimated, the church, ever mindful of her divine mission, has done her part; not only by displaying, in the lives of her ever-increasing members, and in their works, the spectacle of gospel-teaching in practice, but also by supplying a vast fund of information, oral and other, regarding her doctrine and practices, in forms always easily available for the honest inquirer.

CHANGED ATTITUDE TOWARDS THE CHURCH.

Is it, then, to be wondered at that, with an increased knowledge of Catholicism, the watchers on the heights and far-seeing thinkers are beginning to discover, even if a little late in the day, that the only satisfactory solution of such great questions as the maintenance of the marriage tie and the preservation of the family, the nucleus of the life of the nation, the proper relations between labor and capital, and the better distribution of wealth, cannot be obtained except by a more or less practical recognition

of doctrine that is essentially Catholic and, therefore, essentially identical with the teaching of the Gospel.

Even if the growing spirit of independent inquiry, and of fairness towards the ancient church of their fathers, did not in themselves lead to the conclusion just mentioned, it would not be easy for the thinker to escape from it. During the last decade more than one non-Catholic of note has borne testimony to the soundness of the church's views on the great questions of the time, with an accompanying expression of regret that Protestantism had failed to hold the confidence of even its own adherents as a guide in such matters. The almost unanimous indorsement, by the most eminent economists of Europe and America, of the illustrious Leo XIII's encyclical on the proper relations between labor and capital was probably the most striking example of such testimony in many years. If other proofs of the church's care for the material as well as for the spiritual interests of the "plain people," and therefore, of the whole community, were lacking—and they were not—the same Pontiff's proposition that the wage-earner everywhere should be enabled to maintain himself and his family in "frugal comfort," and to make suitable provision for old age, sickness, and death, this showed the workers of the world that the Catholic Church is truly the church of the whole people, of whom the great majority are and ever will be wage-earners and dependents on these latter.

Again, when Catholicism inculcates resignation under the ills of unavoidable poverty, and enjoins submission to those exercising authority, except in cases where resistance is clearly sanctioned by the higher law with which all human legislation should fundamentally coincide, it has an enormous advantage over any other form of organized Christianity in dealing with such matters. The church can point to vast numbers of her children who, in all the walks of life, and in all ages and nations, have voluntarily chosen poverty and devotion to the needs of the poor for their lot, in order to more closely imitate their Divine Model; and regarding submission to all lawful authority, she herself speaks with authority which is directly derived from the source of all law and order—God himself: Protestantism, on the

other hand, can point to few if any voluntary renunciations of worldly wealth and comforts; and, recognizing the so-called right of private judgment, potentially nullifies in advance any deliverance made on vexed questions of submission to the powers that be when, under certain conditions, opinions are divided touching the obedience due them. The latitudinarianism of belief which can exist conjointly with the most orthodox Protestantism, heavily discounts the value of the latter's teaching on any subject. So that, as intimated, even non-Catholics are beginning to realize that in a possible future social upheaval the conserver of law and order will be the ancient and mighty Church of Rome. With her undisputed and beneficent sway over more than two hundred millions of devoted adherents, and her indirect power over those influenced by their example, she will again fill the rôle in which she has so often shone resplendent since the foundation of Christianity. Protestants themselves most loudly complain that Protestantism does discriminate against the poor man in dealing with him and his wealthy brother. And they point to the true and unostentatious democracy of Catholicism in this matter.

And it is Protestants who most loudly complain of the conspicuous lack of high moral principle, and the subserviency of right to mere expediency, which to-day obtain to a dangerous extent among non-Catholics holding high office. And, as a corollary to this, there is a rapidly-growing belief that a true Catholic holding some great public trust and called on to choose between right and mere expediency would almost certainly act in the spirit of the Pope's memorable pronouncement, "*Non possumus*," when deciding against the divorce sought by the brutal Henry VIII of England. Assuredly such office-holder would but rarely—if ever—become the tool of "corporate greed" or the "communism of pelf." Whenever necessary he would remember he was the servant of all the people, and not of a class or a clique. In fact, such an attitude would be an almost inevitable result of his true Catholicism. The church has neither respect for riches, nor contempt for poverty. Her aim is the saving of souls; not, as some non-Catholics seem to think,

the acquisition of world-wide power. The answer given by the Superior-General of the Jesuits to Cavour, when pressed by the latter to "disclose the secret of the order, and of its marvellous success," admirably expresses the true spirit of the entire teaching church : What doth it profit a man to gain the whole world, and to lose his soul? To-day the belief that this does express the true aim and spirit of Catholicism is rapidly making way among the great mass of the non-Catholic community. And all indications point to its continuous growth. The twentieth century will see a far wider recognition of the church's priceless service to all humanity ; her hold on the respect and confidence of even non-Catholics will grow and deepen with the years, when it is still more generally recognized, as it will be, that it is her teaching alone which can furnish an enduring and satisfactory solution of the great sociologic problems of the day. So much for the relation between Catholicism and the unrest regarding the future of the race which so strongly characterizes the spirit of the time.

WHAT OF THE WORLD BEYOND THE GRAVE ?

In the very nature of things, it may well be that the growing eagerness of inquiry touching a possible disembodied existence, which the writer proposes to consider before the materialism of the day, will also have a strong and favorable influence on the future of Catholicism. Of course this phase of investigation exists almost wholly among non-Catholics, and for very obvious reasons. The church, speaking with divine authority as the sole repository of the whole truth in revealed religion, has, once and for all, solved for her members every question regarding another state of existence where a solution was either necessary or advisable. And as the properly instructed Catholic well knows, in accepting the church's dicta in such matters he uses his God-given reason in a manner not only eminently pleasing to the Giver, as thus fittingly recognizing God's authority exercised through his church, but also in a manner which can be proved to be eminently in accord with the claims of reason, even when the latter is considered wholly apart from its divine origin. But as

every rule has its exceptions, so, occasionally, a Catholic of more or less intellectual prominence refuses to submit his reason to the church's authority; and, blinded by the pride of intellect, may even temporarily withdraw from her fold. However, the rarity of such defections, and their usual termination by a proper submission, serve to emphasize the rule itself.

But with the non-Catholic the case is very different. When pressed by the demands of his higher nature, and indifferent to or doubtful regarding ecclesiastical dicta, he ventures forth into the vast and, to him, shoreless ocean of inquiry outside material existence, he most truly resembles the ill-fated voyager without chart or compass, to whom he has been so often compared. His wanderings almost invariably terminate in one of three ways. Finding himself confronted on all sides by conditions which either obstinately refuse to accord with his theories at all, or else accord with these latter only in part, while still baffling the earnest search for a satisfactory answer to his inquiries, he gradually drifts into a species of agnosticism, almost inevitably accompanied by a resolve to live for the pleasures of the present alone; he becomes a downright atheist, still with the same resolve; or he gradually finds his way into the fold of the one true church.

CATHOLICISM THE BEST SPIRITUALISM.

What careful observer can fail to see that the present widespread popular interest in spiritualism, hypnotism, theosophy, and the ancient religious cults of the Orient, is a striking proof of the human soul's revolt against the mere materialism to which so many modern writers point as the proper goal for all human effort? And as good sometimes partially results from evil, so even spiritualism and theosophy despite their errors and vagaries, have at least one good effect. They prepare the minds of their votaries for the acceptance of the great mysteries of Christianity. It should go without saying that the man who believes in the theory of an astral body, or in the power to transmit, by hypnotism or telepathy, human wish and thought, regardless of time and distance and other physical limitations, must be potentially in a more or less receptive mental condition touching such

a great fundamental doctrine as the Real Presence in the Eucharist, or the communion of saints ; while the mere materialist rests content with the protean evolution of his all-sufficing protoplasm.

Now, for the very reason that Protestantism has no such doctrines as the Real Presence, the communion of saints, or prayers for the dead, it is far less in touch than is Catholicism with the large and growing number who, with or without an acceptance of revelation, pursue their investigations regarding disembodied existence. The church, which alone holds and teaches the whole of revealed truth touching the relations between spirit and matter, is the only agency on earth capable of properly directing and satisfying the deep inherent yearning of the soul for knowledge of some form of disembodied existence, either with or without reference to the ultimate destiny of loved ones removed by death. When the King of England and his consort pray at the tomb of their son, as they did on at least one occasion, and when many other Protestants concede there "may be something, after all," in the doctrines of purgatory, prayers for the dead, and the communion of saints, it is easy to see which of the two, Catholicism or Protestantism, is the more in touch with the very significant phase of current thought now considered.

And it is easy to see that the very materialism of the present day will exercise, nay, is exercising, an influence not wholly unfavorable to Catholicism, paradoxical though this assertion may seem. It should be remembered that the materialism of the present is largely different from that of the past, which, necessarily, lacked many existing forceful suggestions of a Creator in the works of the creature man. So numerous and so great have been the achievements of the race in science and art, during the later decades of the nineteenth century, and so vast the field thus opened to future research and triumph, that many of even the apparently most materialistic are beginning to perceive, dimly, perhaps, but, nevertheless, with an awakening from the lethargy of their cult, that behind the well-nigh infinitely varied phenomena of life, with all its comforts and conveniences of the day, and the wonderful strides towards the removal or lessening of purely

physical obstacles, there would seem to be some marvellous if unknown Power or Good to which humanity should gradually ascend. And this vague preception of a great truth, rather than mere idle casuistry, is largely responsible for the spirit of inquiry touching a possible disembodied existence. Hence the very enjoyment of the material side of life, when properly directed, has a certain spiritual value through its suggestion of the Unknown Good in another and possible order of existence. But it is only the Catholic Church, with her always clearly defined and consistent teaching regarding the use of material things, and with the general accord between precept and practice in relation to this subject observable among her members, that can make the materialism of the day really subservient to the uplifting of humanity. Unlike Protestantism, she does not, on the one hand, injudiciously repel the mere worldling by ultra Puritanical denunciations of even those pleasures of life commended by common sense; nor, on the other hand, does she refrain from vigorously teaching, regardless of who may hear, that *all* men are strictly accountable to God for the use or abuse of the good things of life, and that, at best, the riches, honors, and pleasures of this world are but poor things to engage the eager pursuit of beings with immortal souls. So that to-day a large and increasing number of Protestants find themselves regarding the society *salon*, the theatre, the ball, the latest novel, and Sunday recreation, from the Catholic rather than from the Protestant standpoint. They find that, touching all such matters, the attitude of the church is eminently that of common sense; and that while she teaches a rigid adherence to right principles, she is far less concerned with the letter of the law than with its spirit. Regarding the subject of Sunday recreation, especially, a large and growing number of non-Catholics are practically indorsing the Church's view that "The Sabbath was made for man, and not man for the Sabbath."

Thus, the very materialism of the day, which, again in the last analysis, is a misdirected enjoyment of the gifts of God, which lacks many of the coarser features of the materialism of the past, and which, for reasons already mentioned is, as it were,

compelled to a quasi recognition of spiritual potentialities, this very phase of current thought will, in all probability, have its share in the growth of Catholicism and Catholic influence.

It is not, then, surprising that many among the more thoughtful of other creeds look forward to a great increase of Catholic prestige, and to large accessions to the church, during the present century. While, in the strictest sense, *in* the world but not *of* it, her profound and God-given insight into the needs and aspirations of humanity; her Christ-like sympathy with the upward struggle of poor, fallen, blundering man; her divinely-modelled pity for his errors; and, above all, her great commission from above, as the guide and teacher of the nations: all these, necessarily, bring her very close, in one form or another, to the human heart. So that, in the very nature of things, the *rapprochement* between Catholicism and the spirit of the times will grow and deepen with the march of time; not because of any vital and impossible concession from the church, but because, in the main, the progress of the race *is* onward and upward; and because God is over all, marking the coming of the day of the final restitution of all things.

The Catholic Church, to begin with, is an organism, and an organism is a living body. A plant or an animal is an individual organism. Organism means inherent life. There are at least three different societies possessing that self-contained vitality which constitutes them organisms. They are: the family, civil society, and the Church of Jesus Christ. The word Church occurs only twice in the gospels, its usual name either being the Kingdom of God, the Kingdom of Heaven, or merely the Kingdom. The Kingdom of God is likened to the mustard seed, which, though when sown is less than all the seeds that are in the earth, yet groweth up and becometh greater than all herbs, and shooteth out great branches so that the birds of the air may dwell in the shadow thereof.

Additional parallelism regarding the organic growth of the Church is found in the Scriptures and in the writings of the Fathers. St. Paul defines the Church as the body of Christ.

St. Augustine says ; "What the soul is to the body of man, that the Holy Ghost is to the body of Christ, which is the Church." The little society which Christ had gathered about him on earth became an organism on the day of Pentecost. Christ, speaking of the future mission of the Holy Ghost, compared the Apostles to a woman whose sorrow is changed to joy at the birth of her child. On the day of Pentecost the joy of the Apostles was complete. The Holy Ghost descended upon them as he had descended upon the Blessed Virgin to form the body of Christ. As the body of Christ formed in the Blessed Virgin is a divine organism animated by the divine life, so the body formed at Pentecost is a divine organism animated by the divine life. In the Acts of the Apostles we can see the development of this organism. First the blade, then the ear, and then the full corn in the ear. All necessary powers were provided in the beginning, as the acorn virtually contains the oak ; but the exercise of these powers came gradually according to the operation in the measure of each part under the guidance of him who, through the Holy Ghost, is still with the Church.

Now, the basis of Protestantism in all its freedom lies in a negative proposition that the Church of Christ is not an organism. Protestantism necessitates the fiction that the Church considered as one body is invisible. Protestantism means an ever-decreasing dependency of part on part ; organism means an ever-increasing dependency of part on part. Protestantism means individualism ; organism means assimilation of individuals in the life and through the government of one body. Protestantism means that truth and grace come directly from God to the individual without the intervention of a divinely constituted church proposing the truths and ministering the grace through the sacraments. The divine organism, on the contrary, means that revealed truth and grace are lodged primarily in the whole body as such, and that thereby God enlightens and sanctifies the individual ; in a word, that organic unity is the appointed condition and means of our receiving the privileges of the Gospel.

The American Catholic is also well aware of the great work that has been accomplished by his Church in the United States.

As a matter of fact, the Catholic Church has played an important part in the development of the United States, and is undoubtedly destined to play an equally important part in its future progress. It is, numerically, the largest body in the country, and its members are largely from the working class of society. Remove the Catholic Church from the United States, and the strongest religious force operating in American society to-day would be eliminated. No religious body has been called upon to perform a task of similar magnitude to that which was relegated to the Catholic Church in this country, and it may not be invidious to claim that no other religious body could have accomplished that task so successfully.

The fathers of the Republic invited the oppressed of all nations to come and settle on our shores. None of the fathers appreciated the magnitude or the difficulty of the work that they were undertaking. Statistics of immigration show that no fewer than 16,000,000 whites came to this country in one century. To make a well-Americanized people out of such a vast number, differing in language, customs, and racial characteristics, was an experiment that had never been tried on a scale so vast. The first step in the process came through the Catholic Church, and the first bond of union was a common religion. The work of Americanizing the foreigner was accomplished, in great part, through the Church. The results have been astonishing, and the experiment has been successful. History affords no parallel to the great American experiment of the past century, and the part taken by the Catholic Church in this work is as great and honorable an achievement as any recorded in her history.

And he whose intellectual vision is open to the light of first principles and their main bearings, and is not altogether a stranger to true history, knows full well that the Catholic Church has battled her whole lifetime for those rights of man and that liberty which confer the greatest glory on the American republic. Nor does there exist to-day in our country a greater bulwark of safety, a greater mainstay of law and order, and a more potent conservative influence than the Catholic Church in the United States.

The Catholic Church and Civil Liberty.

By HON. JOHN W. JOHNSTON.

WHEN Hubert Walter, Archbishop of Canterbury in the reign of John, died, a controversy arose as to the appointment of his successor.

The political power of the head of that see was so great at that time that the designation of an incumbent was often made as much for his statesmanship as his religious fitness. The king claimed the right to appoint, or rather to control the appointment, and accordingly ordered the bishops suffragan to elect John de Grey, Bishop of Norwich. But the chapter of Christ Church, Canterbury, disputed the king's authority and insisted that the right of election resided in them, and they chose their sub-prior.

This conflict necessarily brought the matter before the Pope, who disregarded the action of both and nominated Stephen de Langton, who was an Englishman of learning and piety, and, as events proved, a statesman and patriot as well.

This action of the Pope, brought about by an accident, was attended with results which have extended to the present day, been of inestimable benefit to the world, and firmly established the doctrines and practices of civil liberty and the principles of representative government.

Protestant writers, historians, public men, and the Protestant world at large claim that these two things—civil liberty and the principle of representation—are the outgrowth of the so-called Reformation, and that Catholics are hostile to both. How correct this is, the following brief historical summary will show.

There is no occasion to advert at any length to the character of King John. How depraved he was in his tastes and base in

his pursuits, how little he cared for his people, for law, for the constitution is well known to all readers of history. Some of the men who had ruled in England before him had sought to define and observe their own powers, and respected the rights of their subjects. But John did not; what happened was nothing to him so long as he could be indulged in wringing money, by any means, both from the people at large and individuals.

So far as any national council or body of men, charged with the interests of the country, existed at all, they were not elected by the people, but appointed by the king, or were members by virtue of their position as barons or prelates. They represented nothing but themselves or the order to which they belonged. How they proceeded was well illustrated in the reign of William the Conqueror. His celebrated Gemôt, held on Salisbury Plain in 1086, was enacted by an assembly said to have consisted of sixty thousand people. In its deliberations, if they may be so called, the king himself, the Witan, and the landowners of England in general participated. Their proceedings were embodied in a statute and put into immediate operation.

The aggressions of John were so great, and the threat to the liberties of the people so ominous, that a movement was made by the barons, headed and directed by Langton, to resist the king, secure the constitution, and protect the people. This movement, though it had been fermenting in the minds and hearts of the people for a long time, first took definite form in a council of the bishops and barons held at St. Paul's in London, on August 25, 1213. This council was called with the nominal object of regulating certain questions pertaining to the church, but Langton had at bottom another end in view. His real purpose was to get together a formidable and influential body of men—men to whom even the king was bound to listen, and who had the power to compel his attention—and engage them in an organized effort to formulate and execute measures to curb the king and define the rights of the people.

Long before that time the good King Edward the Confessor had administered the government wisely and well, and had laid down certain principles on which to base it. But his successors

abandoned or failed to practice them till the time of the Conqueror, who revived some of them in the Gemot already referred to. Henry I had embodied most of them in a charter, which, however, was almost forgotten. Langton produced this charter in the council and made it the basis of the demands of the bishops, barons, and people upon the king. It was the framework of the Magna Charta.

But it was not in this aspect alone that this council had importance and inaugurated a great work; it was the first occasion in all history of the appearance of representatives in a legislative body. All previous assemblages of the sort were composed, like that brought together by William, of men owing their presence and the right to participate in the proceedings to the favor of the king or the accident of position. But the people—not in the full sense that we understand the term at this day, but still the people—did, for the first time and at the instance and through the instrumentality of Langton, elect many of the persons who had seats in the body which met on August 25 and took part in the great work of that day. The bishops and barons were there, of course, by virtue of the places they held, but in addition there were men who were neither bishops nor barons, only private citizens, and who were elected by vote—four men representing each township in the royal demesne.

The Charter of Liberties promulgated by this council was presented to King John with the petition that he would accept, ratify, and make it the law of the land. He asked for time to consider, and went to the Continent, where he remained nearly a year. In his absence the barons, impatient at his delay, met and constituted an association by which they obliged themselves, if the king refused to grant their claims, to throw off their vows of fealty and to make war upon him, and force him to secure, in some binding and permanent form, the laws and liberties of the people.

The next time the barons presented themselves to the king it was with arms in their hands. This was early in 1215. John, as usual, hesitated, procrastinated, and begged for further time, which the barons again allowed, agreeing to indulge him until after Easter.

But John, with the treachery and entire want of good faith which were his characteristics, employed the intervening time in a systematic effort to separate and disorganize the forces that were jointly operating against him. He reasoned correctly when he thought that if he could detach the bishops from the barons the latter would be rendered comparatively harmless; and, to effect this, he accorded to the church the right, free from the control of the crown, of electing bishops and abbots. And, to still further recommend himself to the church, he took the cross as a Crusader. But the scheme did not succeed. The allies adhered faithfully and firmly to each other and to the good cause they had jointly espoused. The barons had received many important accessions after the council, and when the time arrived at which John was to give his answer, and none came, they put themselves under the leadership of Robert Fitzwalter, bestowed upon him the title of "Marshal of the Army of God and of the Holy Church in England," and marched into Northamptonshire. The king, now thoroughly alarmed at the magnitude of the movement and the firmness of its adherents, sent a message to know what they wanted, and when this was made known to him he gave a positive refusal.

The barons then moved on London, and when they arrived there were received by the citizens with the most favorable demonstrations. John had apparently been relying on the support of that city, but when it joined the other party he at once surrendered. During these events a portion of the barons had taken sides with the king, but, as the demonstration in London had subdued the king, they joined themselves with their brethren. John then requested that a time and place of meeting be fixed, at which he would attend, and the barons named Runnymede and June 15. When that day arrived the barons and bishops were there and so was the king. The deliberations lasted four days, and on the 19th of the month the paper was completed, was sealed by the king, and promulgated as the great charter of the liberties of the English people.

And that instrument contains the germ of every principle now considered essential to good government and civil liberty. Nearly

seven centuries have elapsed since that day, and how great the progress of the world has been during that period all know. Yet wisdom, experience, enlightenment, and book-knowledge have added little or nothing to the structure raised by Catholic prelates and by Catholic barons, many of whom could neither read nor write.

John died soon afterwards, leaving as his successor his son Henry, who was only nine years old. The Earl of Pembroke was made regent, and in a short time after the death of the king a meeting of barons and prelates was held, at which the regent renewed the Great Charter, making, however, many changes in it. Some of these consisted in the omission of articles of a merely temporary character, the occasion for which no longer existed. But a backward step was taken, and the new instrument was shorn of some of its valuable provisions. And before another year had passed it was reissued for the second time, with still further changes, some of omission, some of addition, and some of alteration. This remained until Henry became of age and assumed the crown, and he again re-enacted it, still making changes. Edward I confirmed it as framed by Henry, and in that form it stands at the present day on the English statute book.

Nothing more would seem to be necessary to make the Charter solid and binding; yet the people were not satisfied to let it stand so, but renewed, re-enacted, and confirmed it thirty-seven times—six times by Henry III, three by Edward I, fourteen by Edward III, six by Richard II, six by Henry IV, once by Henry V, and once by Henry VI. From that day to this it is kept conspicuously in the beginning of the statute-books, and has never undergone any change, no matter how trifling.

I have said that it contains the germ of every principle at this day considered vital to the liberties of a free people, and an examination of its provisions will demonstrate this. The first provision declares that "the Church of England shall be free with all her rights and liberties inviolate," and confers the freedom of elections, which the king had previously granted to the church in a separate charter. The Church of England was then wholly Catholic; and now compare the freedom it enjoyed in the

Charter, with the right to elect its own bishops, with the position of the Church of England towards the government in this twentieth century. Note the dependence of the latter upon the government; and note, too, that it is not only dependent upon the government, but upon individual lay citizens who have control of benefices, and then let the reader say which was the freer—the Catholic Church of that day or the Church of England of this. And let it be further remembered that while the church was laboring to secure its own freedom, it labored as hard and to as much purpose to secure the freedom of the people.

The third clause declares that “guardians shall take only reasonable fruits and profits, without destruction or waste, and shall keep up the estate in proper condition during the wardship.”

Clause 15 was a restraint which the barons voluntarily imposed upon themselves, and a relinquishment by them of a power, long exercised, which had given them, through forced exactions, the means to gratify their pleasure or ambitions. It was :

“The king shall not empower the mesne lords to exact other than three ordinary aids—to ransom the lord’s person, to knight his eldest son, and once to marry his eldest daughter—and these of reasonable amount.”

Clauses 20 and 21 virtually established trial by jury and provided for grading the punishment according to the offence :

“20. A freeman shall only be amerced, for a small offence, after the manner of the offence, for a great crime according to the heinousness of it, saving to him his contenment. . . . The amercement in all cases to be assessed by the oaths of honest men of the neighborhood.

“21. Earls and barons shall not be amerced but by their peers and according to the degree of the offence.”

“36. The writ of inquest of life and limb shall be given gratis and not denied.”

“38. No bailiff for the future shall put any one to his law upon his own bare saying, without credible witnesses.”

This was intended to prevent what had been so common and was so much abused—the arrest of persons by officers of the law on their own mere motion and without process of law

"42. In future any one may leave the kingdom and return at will, unless in time of war, when he may be restrained for some short space for the common good of the kingdom."

"45. Justices, constables, sheriffs, and bailiffs shall only be appointed of such as know the law and mean duly to observe it."

This was undoubtedly a good provision, but rather hard to comply with.

Clauses 12 and 14 established the great principle—the principle upon which the American Revolution was fought—that there be no taxation without representation :

"No scutage or aid shall be imposed unless by the common counsel of the nation, except in the three cases of ransoming the king's person, making his eldest son a knight, and once marrying his eldest daughter ; and for these the aids shall be reasonable."

"14. In order to take the common counsel of the nation in the imposition of aids (other than the three regular feudal aids) and of scutage, the king shall cause to be summoned the archbishops, bishops, earls, and greater barons, by writ directed to each separately, and all other tenants in capite by a general writ addressed to the sheriff of each shire ; a certain day and place shall be named for their meeting, of which forty days' notice shall be given ; in all letters of summons the cause of summons shall be specified, and the consent of those present on the appointed day shall bind those who, though summoned, shall not have attended."

Clauses 28 and 30 are the originals of that feature of the Constitution of the United States considered such a safeguard—that property shall not be taken by the government without compensation :

"28. No constable or other royal bailiff shall take any man's corn or other chattels without immediate payment, unless the seller voluntarily gives credit."

"30. Nor shall the king, his sheriffs or bailiffs, take any horses or carriages of freemen for carriage, or any man's timber for castles or other uses, unless by consent of the owner."

These two provisions extinguished the prerogative, so long enjoyed by English kings, of seizing provisions for the use of the royal household, and of impressing both the property and labor of citizens without payment.

Clause 9 was for the protection of sureties, and established the equitable doctrine of subrogation, now one of the most cherished principles of equitable jurisdiction :

"9. Land or rent shall not be seized for any debt due to the crown, so long as chattels of the debtor will suffice. Sureties shall not be distrained while the principal debtor is capable of payment, and if they have to pay they shall be indemnified out of the lands and rents of the principal."

But the crowning glory of the Charter is found in these clauses :

"39. *No free man shall be taken or imprisoned, or disseized, or outlawed, or exiled, or anyways destroyed; nor will we go upon him, nor send upon him, unless by the lawful judgment of his peers or by the law of the land.*

"40. *To none will we sell, to none will we deny or delay, right or justice.*"

From the beginning of the world to the present day no man or assemblage of men have been able to devise any better protection for the citizen than these two provisions afford. The right of trial by a jury and the writ of *habeas corpus* are both the offspring of these two clauses. From that time forward every man imprisoned on a criminal charge was entitled to a speedy and fair trial, and to require the courts either to give him that or discharge him from custody.

The charter concludes with these words :

"Wherefore we will and firmly enjoin that the Church of England be free, and that all men in our kingdom have and hold the aforesaid liberties, rights, and concessions, well and in peace, freely and quietly, fully and wholly, to them and their heirs, by us and our heirs, in all things and places forever as aforesaid."

The work done, king and barons all swore to keep it sacred and observe its provisions with absolute good faith.

But one difficulty still remained. The prelates and barons knew how little reliance was to be placed upon the words and promises of John, and that he would not hesitate to disregard his oath if the opportunity offered. Some means had to be devised to compel his observance and some security, for the future provided. The plan finally agreed upon, to which John gave his assent on oath, was very remarkable, and certainly presents one of the most curious pages in all history, for it gives the subject the right to rebel against the king, and even to seize his castles and other property, and exempted nothing but the person of the king and of his wife and children. But the scope of this agreement will be best understood by quoting it entire :

"The barons shall elect a council of twenty-five barons, who shall take care, with all their might, that the provisions of the Charter are carried into effect. If the king or any of his officers shall violate the Charter in the smallest particular, these barons or four of their number shall complain to the king, or in his absence to the justiciar, and demand instant redress. If no redress be given in forty days the said five-and-twenty barons, together with the commonalty of the whole land, shall distrain and distress us in all possible ways by seizing our castles, lands, possessions, and in every other manner they can, till the grievance is redressed according to their pleasure ; saving harmless our person and the persons of our queen and children ; and when it is redressed they shall obey us as before. And any person whatsoever in the land may swear that he will obey the orders of the five-and-twenty barons aforesaid, in the execution of the premises, and will distress us jointly with them to the utmost of his power ; and we publicly and freely give liberty to any one that shall please to swear this, and never will hinder any person from taking the same oath. And as to all those in the land who will not of their own accord swear to join the five-and-twenty barons in distraining and distressing us, we will issue orders to make them take the same oath as aforesaid."

All will agree that this was a singular compact to be made between sovereign and subject, the sovereign himself swearing to force his subjects to make him do right. Its simplicity, in comparison with the wisdom of the attendant circumstances, is not the least curious part of the whole affair ; the parties apparently not reflecting that if the king really purposed to redress the grievances complained of, it would be much easier to do so directly and of his own accord than to compel his subjects to force him to do it. The king did not reserve any right to contest the complaint of the barons and show that there was no real grievance ; but he obliged himself to do whatever they demanded, grievance or no grievance.

But this contrivance, as might have been expected, proved worthless. John did not submit to have his castles and property seized and distressed, but he hired a body of trained mercenaries and fought the barons with them. Their discipline and familiarity with warlike operations gave them an advantage over the valiant but raw soldiers of the barons ; and, but for the death of John, the work of forming and promulgating the Charter might have gone for naught, or the result been postponed for years.

From the reign of Edward the Confessor to that of Henry VI

was a period of about four centuries, during which time the structure of civil liberty was being surely but slowly built by Catholic kings, churchmen, barons, and people. The Confessor gave it the first impulse, and Henry the final confirmation. Four more centuries have elapsed since Henry's day, and Protestant England finds nothing to alter in, nothing to add to, nothing to take away from, the work of Catholic England.

No greater step in human progress was ever made than in the council of August 25, 1213, nor has there yet appeared a greater apostle of human liberty than Stephen Langton, the Catholic bishop.

During its three centuries of existence a republican form of government has nowhere under Protestant ascendancy made its appearance. One will look in vain in Germany, the cradle of Protestantism, for a popular government. The same is true of Prussia, England, Scotland, Sweden, and Holland, for the Dutch Republic was founded upon the ancient constitutions of the provinces, and not upon popular rights. It was a republic only in name, and, such as it was, its life was very short.

If Protestants have contributed to human freedom it was not as Protestants; the motives which prompted them did not spring from their religious creed, for that was a foe to human rights and the grave of liberty. Hence it was not due to any principle of liberty of the original Protestant colonists that religious toleration was made a part of the organic law of the Republic, but to the fact that the Protestant sects were not able to agree, and that there was no one of them sufficiently powerful to press its exclusive claim and get its peculiarities incorporated into the Constitution. In no place where Protestantism prevailed among a people as their religion has it given birth to a republic, and no where in the twentieth century does there exist a republic in a Protestant land. As for the Puritans one of their descendants covers the whole ground when he says: "I believe we are descended from the Puritans, who nobly fled from a land of despotism to a land of freedom, where they could not only enjoy their own religion but prevent everybody else from enjoying his."

The republic of the United States is the result of the gathered political wisdom and experience of past ages, shaped by a recognition of man's natural rights and a trust in his innate capacity for self-government beyond what had found expression in the prevailing political systems of Europe. The fundamental Articles of the American political creed and the formative principles of the republic are embodied in the Declaration of Independence, which they passed gradually into the constitutions of the several States and into the Constitution of the United States, and have step by step worked their way more or less perfectly into the general and special laws of the country. These articles consist principally in the declaration "that all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

These declarations can be looked upon only by superficial thinkers as "glittering generalities," whereas some are divine and fundamental, and all are practical verities, having a ground both in reason and revelation. They are divine, inasmuch as they declare the rights of the Creator in his creature; they are fundamental, for without the enjoyment of natural rights which they proclaim, man is not a man, but a slave or a chattel; they are practical, for man is, or ought to be, under his Creator, the master of his own destiny and free from any dominion not founded in divine right. The Creator invested men with these rights in order that he might fulfil the duties inseparably attached to them. For these rights put man in the possession of himself and leave him free to reach the end for which his Creator called him into existence. He, therefore, who denies or violates these rights offends God, acts the tyrant, and is an enemy of mankind. And if there be any superior merit in the republican polity of the United States, it consists chiefly in this; that while it adds nothing and can add nothing to man's natural rights, it expresses more clearly, guards more securely, and protects more effectually these rights; so that man, under its popular institutions, enjoys greater liberty in working out his true destiny.

Since Christianity claims to be God's revelation of the great end for which he created man, it follows that those rights without which he cannot reach that end must find their sanction, expressed or implied, in all true interpretations of its doctrines. That the interpretations of Christianity by the so-called Reformation, especially by its leaders, neither sanctioned nor even implied the natural rights of man, the peculiar articles of its creed and its history plainly show.

The American people in the Declaration of Independence avowed unequivocally their belief in the value of human nature, made a solemn act of loyalty to human reason, grounded their popular government on a solid foundation, and opened the door which leads directly to the truth. These truths which it asserted were not the fruits of philosophical speculations, but evident truths of human reason; and the rights which it affirmed were not the declamations of political dreamers, but rights inseparable from man's rational nature. Nor were these truths and these rights proclaimed to the world for the first time on the 4 of July, 1776, by the Continental Congress of the colonies; for they are as old as human nature, and will be found among the traditions of all races among civilized men. Freedom is no tender sapling, but a hardy tree and a slow growth, whose roots are grounded in and entwined around the very elements of human nature, and under the shelter of its stout branches man has reached, through many struggles, his existing state of manhood.

The War of Independence was a struggle for man's sacred rights and liberties, and in support of these rights and liberties the Colonists, as British subjects, cited the Magna Charta outlined by Cardinal Langton and his compeers, and won by them from King John in the meadow of Runnymede. Upon these inherent and acknowledged rights of man, and upon the conclusion which they derived from them that no taxation without representation ought to be permitted, as a practical maxim of government and safeguard of these rights which they had received as a legacy from our common Catholic ancestors, the war for Independence began, was fought, was won; the republic was erected, and stands unchanged and immovable.

The Church and Social Reform.

HER POTENT INFLUENCE ON AMERICAN LIFE.

By REV. FRANCIS HOWARD.

IN a progressive society there are always forces in operation which constantly produce modifications in the social structure, and effect changes in all the various social processes. Society is acted upon by external nature, and it reacts in turn on its environment; thus necessitating new adaptations and adjustments to new conditions, and bringing about many and constant changes in society. These changes are sometimes apparent and of minor importance, and more often they are hidden from the sight of the undiscerning observer, but produce far-reaching effects and profound transformations. This process of change is always in operation in society, and the social organism will cease to be continually reforming only when it ceases to exist. This state of constant change and readjustment is partly the result of forces inherent in society itself, and is partly due to the fact that society finds itself in relation to an ever-varying environment. Change and reformation are normal processes in every healthy society, and are essential to its harmonious development. If society is to survive and flourish, it must make use of new conditions, must get rid of old evils, must make changes in industry, in government, and in all the various social processes, in accordance with the times and prevailing conditions. One of the first things a student of society observes, therefore, is that reformation is a perfectly normal social process, and one constantly in operation.

These changes in society may be roughly classified as of two kinds; namely, those which take place unconsciously, and those which are the results of the conscious efforts of the social mind. The fundamental and most important changes in society are usually brought about by forces which society does not consciously control. In society, as in nature, as shown more particularly in the science of geology, the force that does the most work is the one that acts in small and almost imperceptible quantities at a given moment, but whose operation is continuous over long periods of time and whose accumulated effect is enormous. These are the important social forces, and the study of them is a matter of much practical value. The growth of our economic system, and the marvellous specialization of modern industry are mainly due to such causes. Some of these great transforming and adapting agencies in society are embodied in institutions. And among the institutions that wield great power in society the power of the Christian Church is deserving of the most attentive and careful study. There are also changes in social structure and social process brought about by the conscious effect of society. And when society puts forth special effort to effect such change, whether it be the removal of an old evil or adoption of some new method, the movement is popularly termed a reform. These conscious efforts of society are of two kinds. All the so-called reforms aim at bringing about increase of social well-being; but some of these efforts tend towards amelioration, and many do not. Any change desired by the well-wisher of society is called a reform. But there is an easy assumption that every reform means amelioration, while an inductive study of the reform movements in modern times might well point to an opposite conclusion as the correct one. Such movements are often explosive in character, and are indications of weakness rather than of strength. Their chief utility, when their results are beneficial, is that they remove obstructions which impede the free operation of those deeper forces through which the favorable transformations of society are effected. The movement popularly known as a social reform is society working at high pressure, and such forces are temporary in their nature. The fundamental

process in society is a process of equilibration. All the social forces are parts of this process, and the true object of wise social reform is to effect a harmonious balance of all the forces in operation in society at a given time.

No thoughtful student can look upon social phenomena and fail to be impressed with the vast importance of the part played by the religious forces in social life. These religious forces are enormous in their aggregate, and they have part in every conscious and unconscious transformation that takes place in society. It is not necessary to argue that the ideals, hopes, aspirations, and beliefs which result from the religious element of human nature do exert a great, and in many cases a predominant, influence on action. The greater portion of the forces originating in the religious feeling of humanity have been and are, in our Christian civilization, embodied and applied in the institution of the Christian Church, and if we estimate the amount of these forces by the time they command or the economic sacrifices they call forth, or the enthusiasm resulting from them, or their influence on general conduct, it may be questioned if any single institution in modern civilization can be named which exerts an amount of social force equal to that exerted by the Christian Church.

These religious forces, then, existing through all the mutations and reforms in society, exert an influence in the direction of social welfare or detriment, or they are neutral in their effect. On the one hand it may be argued that the religious forces in society have contributed to social welfare and conservation, while on the other hand it may be contended that these forces have not in any way contributed to social well-being, and society has survived in spite of their influences. Again, it may be said that so far as the welfare and life of society are concerned, the religious forces exert no influence whatever. Now, on the theory of natural selection, the mere fact of survival is *prima facie* evidence of utility, and we need no other test to prove the social value of the religious forces. The mere fact that Christianity has survived in the midst of so many mutations, that it has persisted when so many other institutions have been discarded, is the strongest evidence we could wish to prove that it has discharged

a social function of the highest utility, and has been an important if not the essential element in social survival. We need no stronger proof than this that the religious forces operate in the direction of social conservation, and that the religious forces in social reform tend towards social amelioration. Judged by the test of ability to survive, there is no institution in society to-day of greater vitality and social value than Christianity, and considering the many attacks made upon it and efforts to destroy it, its persistence is at least a remarkable phenomenon.*

It may be thought that the power of the church for social reform in our country is greatly curtailed because this power is exercised within certain limitations which formerly did not exist. Under conditions prevailing in the United States there is absolute separation of church and state, and the church exercises no direct control whatever over any portion of the administrative machinery of society. It has no power to take measures to administer any reform in society which it might be disposed to recommend.

The law-making and executive bodies in our social system are disposed to resent any direct interference on the part of any church organization, and the "church in politics" is a phrase odious to all our citizens. The church, lacking powers of this kind, is also free from responsibility. There are many reforms in which the church can exercise no direct influence, such as clean streets, good sanitation in cities, new methods of administration tax reform, and many others; but while the importance of such reforms should not, on the one hand, be minimized, it is, as a matter of fact, too often overrated.

Now, it may be questioned whether the real influence of the church ever lay in any control which it possessed over administrative machinery of society. There is reason for believing that the real social efficiency of the church, and its power for promoting wise social reforms, is greatly enhanced for the precise reason that this alliance of the church and the administrative powers

* This argument, as is well known, is developed by Mr. Kidd in his *Social Evolution*. The argument is also used by Professor Patten in his late work, *The Theory of Social Forces*.

does not exist. There is probably no country in the world, where the real influence of the Church is more potent than in the United States, nor is there another country, perhaps, where the Church enjoys truer liberty, without interference by the state.

There is always a disposition to exaggerate the importance of the administrative machinery of society. Men naturally attribute most importance to that which is most in their thoughts. A law is merely the expression of social choice, and both the law and the efficiency of its administration depend on the degree in which it reflects this choice. The important influences in society in those matters which are the objects of social consciousness are those which mould this social choice. And here is the legitimate sphere of the influence of the church, a sphere in which its influence is most potent for social welfare. It is an observation almost too trite to quote that good laws do not make good men, and that laws are the expressions of the moral feelings of a people rather than the cause of those feelings. The history of civilization shows that a good law will have no effect unless a people are prepared for it. Grave harm has often resulted in society from good laws which could not be enforced, and the history of legislation indicates that no law will be enforced unless it is the expression of the real social choice, and unless supported by the moral sense and intelligence of the community. Thus, some of the barbarous poor laws failed of enforcement because the people were not willing to tolerate their cruelty; and efforts to enforce good laws in a corrupt community will always end in failure. A law is of importance only as a declaration of public opinion, and it is often the culmination of long and patient endeavor. Society makes few important moves in the direction of social well-being which are not in a great degree affected by the influence of the church on public opinion. This is illustrated by the present status of the temperance movement in this country. There has been no dearth of good laws in the past, but what was needed was a public opinion that would support the enforcement of these laws. And among the influences which helped to mould this opinion, and to direct social choice in wise channels, the influence of the Christian Church has been the most conspicuous. It may

not always be possible to trace the influence of the church on public opinion, but it is hardly too much to say that the influence of the church has been felt in nearly all laws that tend to promote social welfare, and in so far as it is part of the function of the church to promote social well-being, its influence is directed towards moulding social choice.

We have a number of ways of judging of the power of the Christian Church in the United States. The statistics of churches compiled by the Census Bureau contain a great deal of information that is instructive and valuable. This information is by no means so complete as might be desired, but it is perhaps the best that could be obtained, and is no doubt trustworthy within the limitations under which it was collected. An abstract of this information is contained in a smaller volume by H. K. Carroll, who had charge of the division of churches of the eleventh census. We have no very accurate means of estimating the total annual amount of money contributed by the people of the United States for the support of the Christian Church. But this annual amount must be very large. The churches are well maintained and the clergy have a decent and honorable living, and although it is not easy to make comparison by figures, yet it is not unreasonable to assert that the proportion of national income of the United States devoted to religious purposes is as large as the proportion devoted to these purposes in any European country. The church, moreover, is a purely voluntary organization, and the amount contributed for religious worship in America is freely contributed, since there is no law compelling men to contribute money for this purpose, and the total annual amount contributed for religious worship is a good indication of the strength of the religious forces in this country.

The value of the church property in the United States is also an indication of the strength of the religious forces of the country. Mr. Carroll, in the work above mentioned, states that "it is an enormous aggregate of value—nearly \$670,000,000—which has been freely invested for public use and public good in church property. This aggregate represents not all that Christian men and women have consecrated to religious objects, but only what

they have contributed to buy the ground, and erect and furnish the buildings devoted to worship."* The amount of debt on church property, in regard to which we have no accurate figures, should be deducted from this estimate, but it is the policy of nearly all church organizations to own their church edifices. And as a large part of this aggregate amount has been contributed by the present generation it is certainly an indication that the influence of the Christian Church is not on the wane in America.

It is often asserted, however, that the influence of the church is declining, and that it is losing its hold on the people, and more particularly the laboring classes. So far as we can test such assertions by figures, the result is to show that these statements, which are so freely made, are without good foundation.

For the Protestant denominations of the country the census of 1880 gives 9,263,234 communicants, and the census of 1890 gives 13,158,363; an increase of 42 per cent. The increase of population for this decennial period is estimated at 24.86 per cent., showing a net increase over population of 17.19 per cent. The census estimates the increase of Catholic population at not less than 30 per cent. Leaving aside the question as to the accuracy of the above estimates, and the various circumstances that must be taken into account in judging them, they are adduced here simply for the purpose of showing that statements to the effect that the influence of the Christian Church is declining in this country are not supported by the only figures obtainable on the subject. Nor is there any good reason to believe that the church is losing its influence over the laboring classes. There are no reliable figures available on this point, and the statement is supported only by individual experience of those who make it.

Estimates are sometimes given of the numbers of church members in a given locality. These may show a defection or an increase. In large cities there are many lines of work in which men are compelled to labor every day in the week. There is always a large amount of labor that must be performed on Sun-

* *The Religious Forces in the United States*—H. K. Carroll, Introduction, p. xxxii. "The aggregate value of church property is nearly \$670,000,000."

day, and this must prevent many from attending divine worship. But there is no evidence of general or growing antipathy or indifference to religion on the part of laboring men. There is no evidence that the families of working-men are less interested in religious affairs than formerly. Sentiments of hostility to religion would not be tolerated in working-men's assemblies in this country. Finally, there is no reliable evidence to show that laboring men have less interest in religious matters than formerly. The common complaint, however, is that the young people are becoming indifferent and falling away; but this has been a complaint in all ages, and in spite of such defections there has been a great increase in the religious membership in this country, and there is every indication of a continuance of this increase. It is safe to say that very few Catholic priests find these statements about the defection of the laboring classes confirmed by their individual experience; and these statements often emanate from irresponsible and inexperienced men; from ministers sometimes who desire to proclaim their interest in the working-man's welfare by contrasting it with an alleged lack of such interest on the part of their brethren; or more often from newspaper men and others who, having themselves ceased to take interest in any religious matters, make society a mirror in which they see their own image. There is every reason to believe that the influence of the church in modern society is as strong as it ever was, and that its influence over the masses is growing rather than declining. And considered as an influence in social reform, and as a power adapted to direct social choice to wise and beneficial social ends, the church has never been as potent in our country as it is to-day. In this connection we may quote a few sentences from the work of Mr. Carroll already alluded to: "It is to be remembered that all houses of worship have been built by voluntary contributions. The government has not given a dollar to provide them, nor does it appropriate a dollar for their support. And yet the church is the mightiest, most pervasive, most persistent, and most beneficent force in our civilization. It affects, directly or indirectly, all human activities and interests."*

* *Religious Forces in the United States*, p. lx.

One Hundred Years Of Catholicity.

A REVIEW OF ITS PROGRESS THROUGHOUT THE WORLD
DURING THE NINETEENTH CENTURY.

By B. MORGAN.

The end of a century affords a favorable opportunity for making up the great accounts of the world, Science in all its ramifications has made great advances, literature and art have been popularized if not perfected, the education and amelioration of the people have thriven apace, and there will be few bold enough to deny that on the whole the nineteenth century was a century of progress. Meanwhile, how have the spiritual interests of mankind fared? and how has the old Church stood the test of new conditions? The question is an important one in many respects. The stock argument against the Catholic Church has been that she is reactionary—the foe to the liberty and enlightenment of mankind, she is doomed to wane with the growth of knowledge and freedom. We accept the criterion of the nineteenth century and from bald theories appeal to bold facts.

The religious history of the last hundred years has been mainly normal. The growth or decrease of the different sections of Christianity has been in large measure the result of their own inherent character and activity rather than of any external stimulus or opposition. There have been, of course, some exceptions to this rule; but the rule stands, and as a consequence the epoch that has closed affords a better illustration of the vitality of the Catholic Church than any other period of her existence.

Protestantism and Catholicity have emphasized the characteristics which differentiate them—each in its own manner. The

reformers sowed broadcast the doctrine of private judgment; their descendants are now reaping an abundant harvest of divisions and contradictions. Luther himself would be aghast were he alive to-day to witness the logical issue of his principles. His church embraces every shade of belief, from that of the advanced Unitarian who cannot tell you wherein he differs from the Buddhist to the High-church man who hardly looks askance on the dogma of Papal Infallibility.

The Catholic Church, on the other hand, by this same dogma, which may be regarded as its landmark in the nineteenth century, has drawn closer its bonds of unity and more than ever deserves its claim to oneness. The character of holiness has been maintained by the saints she has bred and canonized during the century, and by the more than 100,000 martyrs she has given to God.

We propose to make a short investigation into her claims to Catholicity and Apostolicity.

Little of importance has been changed in the religious aspect of Catholic countries. There have been a few spasmodic but wholly abortive attempts at schism and heresy within her dominions. In Italy an apostate priest named Gavazzi put himself at the head of what he called the "National Church," in 1870. For a few years he kept together a small congregation, but the movement finally collapsed some years ago, when the unhappy founder dropped dead in the street in front of the Pantheon. A more insidious system is, however, at work in different parts of the country. The present writer was astonished some years ago to come upon a Protestant orphanage for Catholic children in the wilds of the Apennines. The hapless little ones were handed over body and soul to the tender mercies of Protestant teachers. When their "education" is finished, they are let loose to do what harm they may among their Catholic neighbors.

Within recent years we have witnessed the misguided zeal of the Protestant Archbishop of Dublin in trying to establish Protestantism in Spain. But this movement, too, is utterly devoid of significance. France, which at the beginning of the century was more or less tainted with Gallicanism and Jansenism,

has become more Catholic than ever. Even the undoubted eloquence and ability of the apostate Père Hyacinthe has not sufficed to keep open the doors of his solitary church in Paris. The Old Catholic movement in Germany, which began its career with such a flourish of trumpets after the Vatican Council, is dying slowly of inanition. Austria has given no encouragement to the sects, Portugal has not swerved, Belgium is sturdily Catholic. Ireland deserves a word of special mention. Her people are as intensely loyal to the old faith as they have always been in the long course of their troubled history; but in Ireland alone of European countries the population has diminished during the last hundred years. Towards the middle of the last century its inhabitants numbered over eight millions, of whom seven-eighths were Catholics. At the last census the total population was less than five, and the Catholic part less than four millions.

In only one part of Europe has Catholicity met with a check. The Muscovite dominion has menaced the peace of the church as well as the peace of Europe. In 1804 the Ruthenian branch of the Catholic Church counted 650,000—to-day it has no official existence, and its followers, scattered through the Russian Empire, scarcely number 100,000. This unhappy result has been mainly brought about by the overt and covert persecution of the government, and unfortunately, too, by the defection of some of the priests. In Poland, especially since 1860, Catholicity and patriotism have suffered together. Now, however, that diplomatic relations have been permanently established between Russia and the Holy See, there is good reason to hope that the trials of the church will be mitigated if not ended.

Everywhere in Protestant countries the church has surely, if slowly, gained ground. At the beginning of the last century the Catholics of Switzerland and North Germany were steeped in apathy, but since then God's great remedy, persecution, has brought about a sweeping change. Instead of the 6,000,000 of a hundred years ago, North Germany has to-day a population of 13,000,000 of the most zealous and loyal Catholics in Christendom. In Switzerland the animosity against Catholics has been

very bitter, and especially since 1870 the radicals have displayed an implacable hostility against the church, but the tide of Catholicity has risen day by day. In 1880 the Catholic population was barely one-third of the total—it is now at least two-fifths.

Catholic emancipation in Denmark dates from 1847. In that year there were but three missionaries and 300 Catholics, without school or chapel, in the country. In 1892 Denmark became a vicariate-apostolic, with thirty-nine priests and a population of 4,000. Sweden and Norway, in 1860 and 1869 respectively, granted freedom to the church. The work in these countries has been especially difficult and the progress has been slow, but the Catholics have increased from 440 to 2,100.

Holland, however, may justly claim the honor of showing a greater proportionate increase of Catholicity than any Protestant country. In 1840 William of Nassau tried in vain to induce his Calvinist subjects to consent to the establishment of the hierarchy. Thirteen years later it was restored by Pius IX, and since then the church has shown a steady increase. The 350,000 Catholics in Holland at the beginning of the past century have been increased by over a million, the present population being 1,488,352. Further still, the apostolic spirit has thriven apace, many Dutch priests being now laboring in England.

The growth and prosperity of the church in Great Britain presents many remarkable features. In the year 1800 England and Scotland together had but 120,000 Catholics, with 65 priests and 6 vicars-apostolic. They were absolutely destitute of public chapels, schools, and institutions. To-day the country wears a very different aspect with its cardinal-archbishop, its two archbishops, 18 bishops, and 3,000 priests to look after the spiritual welfare of more than 2,000,000 Catholics. The material advances in churches, colleges, schools, and institutions of different kinds have more than kept pace with the numerical increase. The church has received converts from all classes of society, though the cultured portion of the community has furnished more than its proportionate quota. Some years ago it began to be realized that while the church was receiving large numbers of converts annually, the actual increase of the Catholic population

was not as great as might have been expected. Cardinal Vaughan, then Bishop of Salford, instituted a searching investigation as to the causes of the "leakage" in his own diocese. It was then found that the losses were traceable to three sources: 1st, the wholesale proselytizing of Catholic children by Protestant societies; 2d, the neglect of careless and dissolute parents of their children; and 3d, the prevalence of mixed marriages. The first evil was promptly met by the establishment of the "Catholic Protection and Rescue Society of Salford," which in this one diocese has spent over \$50,000 annually in rescuing destitute children from the dangers which threaten their faith and morals in the large towns. The letter of Pope Leo XIII urging the people of England to pray for their union with the church was very favorably received among a large section of Anglicans, and there are many signs to justify the hope that England is on the eve of a great Catholic revival.

In Turkey in Europe, Rome has made considerable advances. Had it not been for the indifference of France and the active opposition of Russia in 1856, 6,000,000 Bulgarians might have been added to the Catholic Church. Corporate reunion will doubtless come about some day, but in the mean time the twelve reorganized dioceses of the Balkans show an increase from 250,750 to 639,785 Catholics—and this in face of the ill-concealed hostility of the Russian agents.

In Asia Minor the different churches of the Uniate rite have shown signs of new life. In Palestine the Catholics have increased tenfold. The Melchite Greeks have abandoned schism and entered the bosom of the Mother Church, since when they have increased from 20,000 to 114,000. The total increase in the Catholic Uniates has been from 401,000 to 657,698.

The progress of the church in the New World during the last century has been very brilliant, both in point of numbers and organization. In 1800 the combined missions of the United States and Canada hardly numbered 400,000 Catholics. To-day in Canada alone there are 2,100,000 faithful, with 2,400 priests and over 30 bishops, and a proportionate growth of churches, schools, and institutions. Hitherto no exhaustive census has

been made of the Catholics in the United States, but a moderate and mnemonic estimate may be found in the figures 90 prelates, 9,000 priests, and 9,000,000* people. The estimate of the population is undoubtedly low, some authorities allowing as many as 13,000,000 Catholics to the States. Sufficient has been written in late years on the expansion of Catholicity amongst us, and the present writer will not dilate further on the subject.

The position of the church in South America is fairly satisfactory in point of numbers. Some quarter of a million of Indians have been received into the church. In the Protestant Antilles and in the two Guianas the Catholics have trebled in the last eighty years.

But the noblest successes of the Apostolic Church during the past century have been made in Asia, Africa, and Oceania. The missionaries who went to India in 1830 found little more than the ruins of Catholicity. The total number of the faithful was about 475,000, under charge of some four hundred native and twenty European priests. At the close of the century the Catholic Church in India claimed 26 resident bishops, 1,400 native and 645 missionary priests, about 3,000 members of religious orders, and a population of 1,700,000 souls. Every day the church, from the Himalayas to Ceylon, is adding to the material elements of her apostolic mission, and the existence of over 2,200 schools, in which 100,000 scholars are daily grounded in the great truths of religion, gives bright hope for the future of the church among the Hindoos.

If the church has made but little progress in Siam, the same cannot be said of Birmania and Malasia, where the number of the faithful has sextupled and quadrupled, respectively, in the last fifty years.

In modern times Annam has taken the place of Japan as the nursery of martyrs. The persecution, which had been suspended up to 1820, broke out again at the death of Gia Long. The Cochin China expedition in 1858 and the war which followed served to intensify its horrors. It is estimated that during the

* Sadlier's Directory, 1895, gives Catholic population at 10,964,403 ; priests, 9,754.

nineteen years, alone, between 1843 and 1862 it cost the lives of 3 vicars-apostolic, 119 priests, over 100 religious, the greater part of the catechists, and at least 45,000 Christians. When the storm had passed the 500,000 faithful were scattered, and all their churches, schools, and religious houses in ruins. After a few years of comparative tranquillity, another outburst of persecution began in 1885 in the two vicariates of Cochin China, in which 50 priests, hundreds of religious, and 50,000 Christians perished. All this in the second half of the nineteenth century! It will be some time before the young Annamite Church can recover from such disasters; but, in spite of the deluge of Christian blood and the ferocity of heathen persecution, the Annamite missions, which in 1800 counted 310,000 Catholics divided into 3 vicariates, have to-day 9 vicariates, 573 priests, and a population of 628,300 Catholics. At the end of the eighteenth century there were in China five Catholic missionaries, with a population of 200,000. To-day the church counts 38 bishops, 1,000 priests (of whom about a third are natives), and a following of 576,440. As recently as 1860, Japan presented an appalling spectacle of desolation. The church that had given God 200,000 martyrs was absolutely blotted out. Catholicity was represented by one prefect and one vicar-apostolic, without churches, clergy, or people. The hierarchy was established by Leo XIII in 1890, and there were then in the country 4 bishops, 97 priests (of whom 15 were Japanese), and 44,505 Catholic souls. The opening of the last century saw but 6,000 Catholics in Corea, under the care of one Chinese priest. Persecution has raged fiercely here, as in Annam, and 3 bishops, 9 missionaries, and thousands of the faithful have given testimony to the faith by their blood. The church claims 19,000 children in Corea to-day, and the late crisis in politics is likely to prove of immense service to the growth of Catholicity.

Africa, too, has given a rich harvest to the church during the last century. The church which was so powerful in the early ages of Christianity was represented at the commencement of the century by about 7,000 persecuted Uniates in Egypt, and some 8,000 convicts in the prisons of Algiers, Tunis, and Morocco.

Now Algiers is divided into three dioceses, with 500 priests, 260 churches, and 400,000 souls. The archdiocese of Carthage has a population of 27,000. The church of Alexandria, stifled in the fifth century by the schism of Dioscurus, has begun to awaken from its apathy, and the Catholics have increased from 7,000 to 80,000, under the care of 140 missionaries. On the West Coast, mission after mission is springing up. There are now fourteen, with a population of 39,000.

In the South the Boers kept the country closed against Catholic missionaries until 1868. From that date until the commencement of the war between Great Britain and the Boer Republics the missions flourished at the Cape, Natal, the Orange Free State, and the Transvaal. In these states there were in 1900, 100 missionaries, with 25,000 Catholics, and there was then good reason to hope that the whole tribe of Basutos, numbering 180,000 souls would enter the church in a body. In the East schismatic Ethiopia has shown signs of a desire for reunion with the Mother of Churches, and in 1900 there were 19,000 Catholics in the province. In the centre of the Dark Continent the efforts of devoted missionaries have succeeded in establishing six missions, with about 5,000 converts. Uganda will be known to posterity for the Christian heroism of the 100 young pages of King Mwanga who gave their lives for the faith.

Madagascar, after thirty-five years of Jesuit zeal, has now a population of 100,000 Catholics. In the two provinces of Sydney and Melbourne there were in 1885 two archbishops (one of them a cardinal), twenty bishops, and a population of over 600,000. Fifty years before, the infant church began with two priests and a few hundred convicts. In the Australasian Islands there is now a population of 100,000 Catholics, with 8 bishops and 163 priests.

Such is a general summary of the work done by the church in the nineteenth century to establish her claims to Catholicity and Apostolicity. The foregoing array of facts and figures shows that the old church has nothing to lose and everything to gain from the continued progress of the world in enlightenment.

Cardinal Gibbons

OR

American Institutions.

THE CHURCH AND THE REPUBLIC.

THE following is the address of Cardinal Gibbons on the occasion of his taking possession of his titular church in Rome.

"The assignment to me by the Holy Father of this beautiful basilica as my titular church fills me with feelings of joy and gratitude which any words of mine are wholly inadequate to express. For as here in Rome I stand within the first temple raised in honor of the ever-blessed Virgin Mary, so in my far-off home, my own cathedral church, the oldest in the United States, is also dedicated to the Mother of God.

"That never-ceasing solicitude which the Sovereign Pontiffs have exhibited in erecting those material temples which are the glory of this city, they have also manifested on a larger scale in rearing spiritual walls to Sion throughout Christendom in every age. Scarcely were the United States of America formed into an independent government when Pope Pius VII established therein a Catholic hierarchy, and appointed the illustrious John Carroll the first bishop of Baltimore. Our Catholic community in those days numbered only a few thousand souls, and they were scattered chiefly through the States of New York, Pennsylvania, and Maryland. They were served by the merest handful of priests. But now, thanks to the fructifying grace of God, the grain of mustard-seed then planted has grown a large tree, spreading its branches through the length and breadth of our fair land. Where only one bishop was found in the beginning of this century, there are now seventy-five exercising spiritual jurisdiction. For this great progress we are indebted, under God and the fostering care of the Holy See, to the civil liberty we enjoy in our enlightened republic.

"Our Holy Father, Leo XIII, in his luminous encyclical on the Constitution of Christian States, declares that the church is not committed to any particular form of civil government. She adapts herself to all. She leavens all

with the sacred leaven of the Gospel. She has lived under absolute empires, under constitutional monarchies, and in free republics, and everywhere she grows and expands. She has often, indeed, been hampered in her divine mission. She has often been forced to struggle for existence wherever despotism has cast its dark shadow, like a plant shut out from the blessed sunlight of heaven. But in the genial atmosphere of liberty she blossoms like the rose.

“For myself, as a citizen of the United States, and without closing my eyes to our shortcomings as a nation, I say with a deep sense of pride and gratitude that I belong to a country where the civil government holds over us the ægis of its protection without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ. Our country has liberty without license, and authority without despotism. She rears no wall to exclude the stranger from coming among us. She has few frowning fortifications to repel the invader, for she is at peace with all the world. She rests secure in the consciousness of her strength and her goodwill toward all. Her harbors are open to welcome the honest immigrant who comes to advance his temporal interests and find a peaceful home. But while we are acknowledged to have a free government, perhaps we do not receive the credit that belongs to us for having also a strong government. Yes, our nation is strong, and her strength lies, under the overruling guidance of Providence, in the majesty and supremacy of the law, in the loyalty of her citizens, and in the affection of her people for her free institutions.

“There are, indeed, grave social problems now engaging the earnest attention of the citizens of the United States; but I have no doubt that, with God’s blessing, these problems will be solved by the calm judgment and sound sense of the American people without violence or revolution or any injury to individual right.

“As an evidence of his good-will for the great republic in the West, and as a mark of his appreciation of the venerable hierarchy of the United States, and as an expression of his kind consideration for the ancient see of Baltimore, our Holy Father has been graciously pleased to elevate its present incumbent, in my humble person, to the dignity of the purple. For this mark of his exalted favor I beg to tender the Holy Father my profound thanks in my own name and in the name of the clergy and the faithful. I venture to thank him, also, in the name of my venerable colleagues the bishops, as well as the clergy and the Catholic laity of the United States.

“I presume to also thank him in the name of our separated brethren in America, who, though not sharing our faith, have shown that they are not insensible—indeed, that they are deeply sensible—of the honor conferred upon our common country, and have again and again expressed their warm admiration for the enlightened statesmanship and apostolic virtues and benevolent character of the illustrious Pontiff who now sits in the chair of St. Peter.”

Cardinal Gibbons' office is one that outranks all others in the church in America, and his interpretation of our American institutions is worthy of his position. The convictions he has expressed have doubtless animated his whole life as a Catholic and a citizen, and all his countrymen will rejoice that he has uttered them with so much emphasis and bravery, and that he has done it in the centre of Christendom. Americans will thank him for it, and accept him as their representative there, for he is fitted by his thorough-going American spirit to interpret us to the people and powers of the Old World. Americans do not want the pope, at the head of the most august assembly in the world, representing the whole Christian Church, to speak in favor of empires, monarchies, or republics: that we do not want. What we want is the American cardinal to do what he has done; to have the courage of his convictions there and everywhere else, as becomes our cardinal, so far as he represents the American Republic.

It reminds one of Benjamin Franklin championing our cause in Europe before and during the Revolutionary era. What Franklin maintained was that we were not in rebellion; the American colonies were not guilty of that kind of revolution, which is a crime. They were fighting for principles which had always been an Englishman's birthright, and, I may add, part of the inheritance of all Catholic peoples. Franklin held that the rebels and revolutionists were the members of the British government. And the fact that that was an intense personal conviction with him added immensely to his force as our ambassador.*

* The following is an extract from Franklin's examination before the House of Commons: "*Question.* How, then, could the Assembly of Pennsylvania assert that laying a tax on them by the Stamp Act was an infringement of their rights? *Answer.* They understood it thus: by the same charter, and otherwise, they are entitled to all the privileges and liberties of Englishmen. They find in the Great Charter and the Petition and Declaration of rights that one of the privileges of English subjects is that they are not to be taxed but by their common consent; they have therefore relied upon, from the first settlement of the province, that the Parliament never would nor could, by color of that clause in the charter, assume a right of taxing them till it had qualified itself to exercise such right by admitting representatives from the people to be taxed, who ought to make a part of that common consent" (Bigelow's *Life of Franklin*, vol. i, chap 4).

The Americans never intended to be rebels; they were not rebels. Nowhere in their fundamental law will you find rebellion erected into a principle. So, like Benjamin Franklin, the American cardinal holds, if not officially yet morally, a like place as representing America to those monarchists of Europe who are suspicious of us and who do not appreciate our institutions. The cardinal will be accepted as an American representative, locate him where you please—Rome, Paris, Madrid, Berlin, or London. His office constitutes him our high commissioner, and his utterances are in the serene atmosphere of the Roman Curia, itself not unknowing of liberty and equality in their true sense.

St. Augustine's words have ever described the church's view of human authority, civil or ecclesiastical :

Christians in office "rule not from a love of power, but from a sense of the duty they owe to others; not because they are proud of authority, but because they love mercy. This is prescribed by the order of nature; it is thus God created man. For 'let them,' he says, 'have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing which creepeth upon the earth.' He did not intend that his rational creature, who was made in his image, should have dominion over anything but the irrational creation—not man over man, but man over the beasts. And hence the righteous men in primitive times were made shepherds of cattle rather than kings of men, God intending thus to teach us what the relative position of the creatures is, and what the desert of sin: for it is with justice, we believe, that the condition of slavery is the result of sin" (*City of God*, book xix, chaps. 14-15).

And how often soever the Holy See may have counselled men to respect legitimate authority, her great battles have ever been with those who have abused authority.

The Catholic Church has flourished under all forms of government. Her divine Founder has given her an organism capable of adjustment to every legitimate human institution. She tends to make the people loyal to the reasonable authority of the state, and her influence will strengthen them in the virtues necessary for the public welfare; she has always done so. But the form of government of the United States is preferable to Catholics above other forms. It is more favorable than others to the

practice of those virtues which are the necessary conditions of the development of the religious life of man. This government leaves man a larger margin for liberty of action, and hence for co-operation with the guidance of the Holy Spirit, than any other government under the sun. Speaking of the affirmation of human rights set forth in the Declaration of Independence, the present writer has said that—

“They are divine inasmuch as they declare the rights of the Creator in his creature; they are fundamental, for without the enjoyment of the natural rights which they proclaim man is not a man, but a slave or a chattel; they are practical, for man is, or ought to be, under his Creator, the master of his own destiny and free from any dominion not founded in divine right. The Creator invested man with these rights in order that he might fulfil the duties inseparably attached to them. For these rights put man in possession of himself, and leave him free to reach the end for which his Creator called him into existence. He, therefore, who denies or violates these rights offends God, acts the tyrant, and is an enemy of mankind. And if there be any superior merit in the republican polity of the United States it consists chiefly in this: that while it adds nothing, and can add nothing, to man's natural rights, it expresses more clearly, guards more securely, and protects more effectually these rights; so that man under its popular institutions enjoys greater liberty in working out his true destiny”

The Catholic Church will, therefore, flourish all the more in this republican country in proportion as Catholics in their civil life keep to the lines of their republicanism. This proposition will still be true even should the New England mind become the prevailing type among us.

In the light of these principles it is an error, radical and gross, to say that the basis of the American character is the spirit of political and religious rebellion. The character that is formed by the institutions of our country and the Catholic character are not antagonistic. American institutions tend to develop independence, personal independence and love of liberty. Christianity rightly understood is seen to foster these qualities. For what other object did the martyrs die than to establish their personal convictions against the decrees of emperors? “You keep the laws of your sovereign,” said the martyr St. Lucy to the Roman official; “I keep the laws of my God. You fear Cæsar; I fear

the one true God, whom I serve. You are desirous of pleasing men; I desire to please Jesus Christ alone. *Do you pretend to deprive me of the right of acting according to the dictates of my reason and conscience?*" Said Sts. Perpetua and Felicitas, as they entered the amphitheatre to be martyred: "We have willingly come hither, *that our freedom might suffer no interference.* We gladly lay down our lives to avoid doing anything contrary to our holy religion." And in like manner the peaceful triumphs of Catholic virtue have had no other motive than an heroic purpose to serve God alone in true liberty of spirit, whether as hermits in the wilderness, or Benedictines in the abbeys, that were the centres of religious and civil life in the destruction of the Roman Empire and the rushing down of the barbarians, or in the various orders and societies, founded since then, in which the church has ever offered a method for souls to combine together for freedom and peace, for their own and their neighbor's sanctification.

What we need to-day is men whose spirit is that of the early martyrs. We shall get them in proportion as Catholics cultivate a spirit of independence and personal conviction. The highest development of religion in the soul is when it is assisted by free contemplation of the ultimate causes of things. Intelligence and liberty are the human environments most favorable to the deepening of personal conviction of religious truth, and obedience to the interior movements of an enlightened conscience. Mr. Lilly, in one of his brilliant essays, affirms that the question of the hour is the existence of the supernatural. This is well said for agnostics; but for a well-ordered mind I should say that the question of the hour is how the soul which aspires to the supernatural life shall utilize the advantages of human liberty and intelligence.

We do not need the imperial or kingly ideas of the Old World as aids to our spiritual life as Catholics, any more than we want its anarchical ideas as helps to civil freedom as citizens. Neither do we wish to plant our American ideas in the soil of other nations. The mission of the American Catholic is not to propagate his form of government in any other country. But there is one wish he cherishes in respect to his fellow-Catholics

abroad: he wants to be rightly understood, and that is a wish not easily granted. You, reader, if you had been brought up in a monarchy and sympathized with its institutions, as you naturally would have done, would not easily understand other forms of government. In such things most men are what their surroundings make them—you might say all men are, if by the word surroundings you take in the sum of influences, external and internal, to which they are subject. Where will you find a man whose most potent teachers have not been his race and country? Honest men in Europe feel about democracy as we feel about monarchy. And how do you feel about monarchy? Your truest answer must be, "I don't understand it." And, unless you made your home there, you might live in a monarchy for years and not understand it, and you would not wish to understand it. It does not belong to you. The place is not your home; your home is far away and far different, and you expect sooner or later to go back there. Therefore you are not to be blamed for not understanding them, nor are they to be blamed for not understanding us. When we are abroad, unless called upon to speak, as the cardinal was, it is better for us to keep our mouths shut. So should foreigners act when in this country.

I do not blame Europeans for not understanding us. I only wish to call attention to the many difficulties in the way of getting into the minds of Europeans true views of American affairs. These difficulties Cardinal Gibbons has known how to cope with. He has been able to express the American idea in such terms as not to be misunderstood. And this was not the triumph of diplomatic cunning, but rather that of sincerity and frankness—the true cunning of honest souls. He has carried his point by the simplicity of his thought and the earnestness of its utterance. There is often more in the courage of saying the thing than there is in the thing itself: there is both in Cardinal Gibbons address. For what is a commonplace in this country is striking and singular elsewhere, especially in a state of society so differently organized. It took courage to say what he did. It was needed to be said long ago, but others did not say it. Was it

lack of courage on their part, or indifference to the providential lessons of the times ?

In such cases courage is genius, and we now rejoice in its triumph. It was fitting that the best expression of the good of civil freedom as a favorable human environment for the development of the religious character should be left to be made by an American cardinal in the centre of Christendom. And if I were asked in what the American system of government contributed most to this development, I should say that it is by declaring itself incompetent in spirituals.

Potentates wished, and still wish, to be pontiffs. When dynasties give place to oligarchies, aristocrats wish to be on a par with cardinals. When the tide of atheistic revolution has swept them all away, and blasphemers of the prime verities of reason and revelation are floated into power, they in turn feel under obligation as civil rulers to care for the supreme interests of religion. King Philip and Gambetta, Louis Quatorze, the two Napoleons, and Bismarck and Paul Bert, must nominate bishops; each must play *censor deputatus* for catechisms and theologies; monarchy, aristocracy, bureaucracy, anarchical and atheistic democracy, each inherits from its predecessor the craving for ecclesiastical authority. The Throne of the Fisherman has not had authority enough to publish in Catholic countries its own apostolic decrees without an incessant diplomatic war over the state's placet. In Joseph II's case this meddling of the state with spirituals was carried into the very sacristy. Without wishing to go too far the other way, I affirm that this interference by government can never be imposed on the American people. We are glad to see the American cardinal of the same mind. When church and state were brought into contact in Philip's reign he posed as the Constantine of Christendom, and Louis Quatorze did worse. Here in America, when church and state come together, the state says, I am not competent in ecclesiastical affairs; I leave religion in its full liberty. That is what is meant here by separation of church and state, and that is precisely what Europeans cannot or will not understand.

American Catholics

AND

Modern Life.

THERE is a great difference between us Catholics and our fellow-citizens who do not belong to the church. Of course there ought to be; our religious principles and practices are so different from theirs. "That man has a Catholic face," we remarked once in the hearing of a Protestant gentleman. "What do you mean by that?" he said. "I've often heard that expression, but don't know how it applies." "Well," we answered, "it is beyond question that there is such a thing as a Catholic face—a countenance in which you can read the Apostles' Creed and the Lord's Prayer and the Hail Mary almost as plainly as in a book. So there are not only Protestant faces but Calvinistic faces. Who will deny that the stern Supralapsarian has his principles of belief chiselled in the hard lines of his cheek? Should you ask me, however, in particular what it is that distinguishes the Catholic face from the Episcopalian, who affects more or less the same belief and practice, I would say that the former is the face of one who has in detail acknowledged himself to his fellow-man to be a sinner—who has gone to confession, in short; while the latter is that of one who declares in a loud tone to his select circle, and in common with them, that 'he has done those things which he ought not to have done, and has left undone those things which he ought to have done'—something that they all knew already, and which costs far less self-humiliation than the admission that we are all subject to the calls of nature." So there are Jewish faces (even independent of the aquiline feature); and there are pagan faces—bold, proud, self-conscious, or calm, proud, self-conscious; and there are the faces of those who

have no religion at all, and these, if possessed of natural virtue, show their benevolence, honesty, and frankness with their pride and self-consciousness on their brows, or, if of a vicious and depraved character, betray this also with self-consciousness and pride.

A certain "modest stillness and humility" may then be taken, other things being equal, as the distinguishing mark of a Catholic. We say "other things being equal," for we object to comparing one class of Catholics with quite another social class of non-Catholics. A Catholic fishwoman must not be placed alongside the refined and cultured wife of a Protestant teacher, and the superiority of the latter then inferred. No. Put laborer beside laborer, mechanic with mechanic, merchant with merchant, and then see if the criterion be not a correct one. Nay, more: make allowances, too, for national characteristics. Compare Irishman with Irishman, German with German, and so on. Any attempt to reach a conclusion not based on this principle must originate in sheer ignorance or dishonesty, and come to no result. The same must be borne in mind when reckoning up the relative education of persons. Reading and writing are one thing; education is quite another. They may or may not be found united in the same individual. Some of our public men who have had least book learning have shown intelligence and executive ability that raised them over thousands. "Of course your people are so deficient in education—" said a well-meaning gentleman to a priest one day. "That depends on what you mean by education," was the reply. "One ounce of experience is worth a whole ton of theory. Seeing is believing. It is true many of my people can't read and write, because their parents were so poor that they could never afford to send them to school or because tyranny would not allow them to do so. But what is the fledgling youth of this inland town, who has only passed through the high school, and never, perhaps, went further from his cradle than the distance from here to the metropolis (if he ever reached that far), compared with the Irishman, for instance, who, like them 'that go down to the sea in ships,' has 'seen the wonders of the Lord?' He knows what the mighty ocean is in

calm and storm, for he has been there. He can tell you about the wonderful works of God, and comprehend how a fish could swallow Jonah. He knows some of the greatest cities and harbors in the world, and their magnificent docks and splendid steamships, and soldiers and sailors of every nation assembled in them. He has an idea of the vast commerce of the globe. He knows how one country differs from another in climate, productions, men, and institutions. He knows whether monarchy be preferable for the poor man to a republican form of government, and his devotion to the land that gave him a refuge in distress is founded on a conviction that is the result of full trial of other systems and of free choice of this. Why, he is a shining light of knowledge compared with the one who has merely book-learning. Then take the religious side. Your native of the same class, unless he be a Catholic, is completely in the dark when contrasted with this foreigner. The former belongs to a church (if by God's grace he belong to any) which is either purely congregational and has no communion with other churches, or, if it belong to a large organization, extends at most to people of the same creed in the United States, or perhaps includes the English speaking races. But what is that to the world-wide fraternity which this Irish Catholic claims and by which he is claimed, united as he is to men of every clime and color and tongue through the pope, who is the active governing centre of all? One of his principal articles of belief is the supremacy of the pope. Now, this very fact implies a knowledge that carries even the humblest Catholic back through nineteen hundred years, and makes him realize the mightiest fact of history—that is, the unbroken succession of two hundred and sixty-three pontiffs ruling the church built by the Son of God on the believing fisherman; whereas the one with whom you would compare him hardly knows that the recently started Luther was a Catholic priest in rebellion against the church of his ancestors. Not a matter occurs in any country that does not interest the Catholic, for his brethren are there; and a fellow-feeling makes him sympathize with them, whose triumphs and trials his pastor and his merely religious items of news, as well as the announcements and other

official documents of the Pope, make him constantly conversant with. Experience teaches. Now, there is not a thing of public importance, from the tenure of property down to the license of liquor-selling, from the school question to the laws regulating divorce, that this stranger has not had brought home to him in at least two countries. Hence he knows at least twice as much as the untravelled native, and the untravelled natives are nine hundred and ninety-nine out of every thousand of the population." "I did not look at it in that light," said the gentleman; "are you going up-town, doctor?"

It is a common falacy to suppose that mere secular education lends a superiority to its possessor over one who has had a good religious and moral training, but whose education may be defective, or neglected. But the great majority of our immigrants come from countries where popular education is general, and those who come from Catholic countries have, as a rule, received in addition a religious education. For centuries previous to the Reformation free schools existed in Rome, while in Austria, France, Belgium, and other Catholic countries the people were better supplied with schools than in England and other Protestant countries until within a recent period. Nor should we forget that not until about fifty years ago did our own country bestir itself on this subject; for by the census of 1850 we find that in the United States fully one-fifth of the adults over twenty years of age, exclusive of the slaves, is reported as illiterate. And when we consider the subject from the standpoint of morals, we find that the Catholic foreigners among us occupy a proud position, as may be seen in the records of our divorce courts.

This brief pursuit of the subject of comparisons is not without its usefulness for our purpose, although it seem here a digression. What we set out with is, that we Catholics are noted for a greater degree of quietness, submission, modesty, and humility than others of our race and social condition. We may except the Jews, for reasons to be referred to.

Now, what we want to show is that this quality may be held in excess, so as to be not a virtue but a vice, and to warn our brethren from a too low conceit of themselves.

“*In medio stat virtus*”—Virtue lies in the golden mean. Self-respect is a duty we owe to God, in whose image we are made, to Christ, whose members we are; to the church, whose children we are. And we may not allow the honor of God, of Christ, and of the church to be outraged in our persons. The sin of pride does not consist in due self-esteem, but in excessive self-esteem. Self-esteem is the rating of ourselves at our true value, all our relations being considered, and is the result of self-knowledge. Now, if the Catholic know himself, he knows that he is the elect of the lord, one of the chosen stones for the edifice of God's kingdom on earth, and he must look upon himself as therefore more worthy of consideration than those whose lot is not so favored. A prominent Catholic layman, with whom we conversed on the matter of the backwardness of so many Catholics in worldly importance, business, and wealth, attributed it to the weekly exhortations they receive to be “meek and humble of heart,” to “return good for evil,” to imitate Christ, who said, “When a man buffeteth you on the one cheek, turn him the other,” and so forth.

It is true that such has been and is the letter of our preaching, and such also, to an essential degree, its spirit. But if any one imagines the idea to be that we are to speak and act as if we had no rights at all in this world, as if we deserved reprobation and punishment at the hand of every one we met, as if a Catholic is to be “a spittoon,” as Father Lambert puts it, for every impolite, blasphemous fellow, who would insult the Son of God himself as quickly, then such a one has not caught the idea. The words of the Gospel have not this meaning. Let us see :

“You have heard that it hath been said : An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil ; but if one strike thee on thy right cheek, turn to him the other also ; and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him ” (St. Matthew v. 38-40).

Here our Lord speaks of revenge, which is forbidden in these figurative, rhetorical expressions, but supineness under injury is not inculcated, as the license of the wicked would be increased

thereby, and society could not endure. When charity, however, as in the conversion of infidels by a marked example of self-control; or God's glory, for whose cause the martyrs show their constancy; or prudence, as in times of general persecution, when to resist would bring ruin on the fold—when such motives combine to render the literal observance of this counsel of the Sermon on the Mount advisable, then it is to be carried out. But it is in the main a counsel, not a precept, unless in the sense that private revenge is forbidden. Our Saviour himself did not practise this manner, for when he was buffeted during his Passion we do not read that he turned the other cheek, but he rather justified himself, saying :

“If I have spoken evil, give testimony of the evil; but if well, why striketh thou me?” (St. John xviii. 23).

Consider, moreover, how he bore himself uniformly toward the Scribes and Pharisees. Did he ever humble himself before them? Did he not always speak up for the equal rights of his lowly companions? (St. Luke v. 30, vi. 1; St. John viii. 46, etc.):

“Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?”

“And the Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners? And Jesus answering said to them: They that are whole need not the physician, but they that are sick. I came not to call the just, but sinners to penance. . . . And it came to pass on the second first Sabbath, that as he went through the corn-fields his disciples plucked the ears, and did eat, rubbing them in their hands. And some of the Pharisees said to them: Why do you that which is not lawful on the Sabbath days? And Jesus answering them said: Have you not read so much as this, what David did when he himself was hungry, and they that were with him: how he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat but only for the priests? And he said to them: The Son of man is Lord also of the Sabbath.”

Likewise, in the first epistle of St. Paul to the Corinthians we read that which many misapprehend; it is in the sixth chapter and seventh verse :

“Already there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?”

Are lawsuits, therefore, forbidden by the apostle? Not so. For in the very beginning of this chapter he implies that they must sometimes take place, because he says (first verse): “Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints? Know you not that the saints shall judge this world?”—and if the world, why not the smallest matters? etc. He had learned that the new converts were prone to litigation, and this not always for the defence or recovery of right, but for revenge or gain’s sake, and that they went to law thus not only with outsiders, but with one another, and even before pagans, thus interfering with the favorable impression which the mutual affection and peace of the Christians was producing, and which it was so important to continue in order that the world might be converted. If they would go to law, however, let them choose arbitrators of their own household. Why wash their dirty linen in public? In fact, this settlement of domestic disputes by ecclesiastical authority was carried on until the number of the faithful became so great that the bishops were compelled to remit all cases, except those concerning clerics, to the secular courts, which also by this time contained many a Christian judge and pleader. Even if, however, St. Paul dissuaded people from going to law as a general principle, does not every honest lawyer do the same? Let no one imagine that the great apostle was a mean-spirited man, or that he could not draw the line between what concerned himself individually and the respect due to the “ambassador of God.” Do we not all read of his appeal to Cæsar, and of his assertion of his dignity as a Roman citizen? Hear his own words when the magistrates wanted him to leave the prison secretly:

“They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison, and now do they thrust us out privately? Not so; but let them come and let us out ourselves! . . . And they were afraid, hearing that they were Romans, and coming they besought them, and bringing them out they desired them to depart out of the city.”

Can you picture to yourself any American or "free-born Briton" acting more manfully than that? Let us bear in mind that manliness does not conflict with Christianity. God forbid the thought! It is a libel of the false infidel scoffer. If you ever read that remarkable book, *The Manliness of Christ*, you may judge where the great apostle found the model for his dignified assertion of his official position. The Gospel makes soldiers and martyrs, never cowards. The doctor of the Gentiles was all the former, nothing of the latter. Nevertheless, all the while that he insisted on his rights for the sake of justice and order, the heart of St. Paul burned for the salvation of all men, to whom he sacrificed his own convenience, and even his most innocent prerogatives, in order that he might gain them to Christ. Who has preached more eloquently of love than St. Paul? And what one of the apostles showed more of it in his sufferings, dangers, and solicitude than he? And the church has caught his spirit, as he that of Christ. She makes all sacrifices for men's souls, but, when needs be, she asserts her right and protests ever and again in the most solemn manner when justice or truth are violated in her regard. Every one knows how the popes have resisted, even unto blood, in defence of their temporal possessions; and the Propaganda hires its lawyers and maintains its title to its own before the Italian courts to-day, just as any other corporation would do. And the religious orders—have we any reason to think that they could not or would not repel the invaders and despoilers who deprived them of their own hard-earned houses and effects? Yet do they cherish anger and resentment against the robbers? Not they. They rejoice as individuals, as the apostles did, at being "made worthy to suffer for Christ's name," but they object, resist, and protest against the outrage on justice and truth committed in their persons. Charity may, and does sometimes, inspire the saints with deeds that seem rather mysteries, transcending common rules of action, and the result proves that it was the Spirit of God that led them. For example, we read in the life of St. John Cantius, that illustrious professor of theology, that, being on a pilgrimage to Rome, he was overtaken by some robbers, who, taking his property, inquired if that were all.

"All," he simply answered; but when they had departed he discovered that a piece of money still remained in the lining of his garment, and, calling, he ran after them to inform them of the fact. Astonished, they turned back, and, confused and ashamed at the spotless candor of the saint, they gave him back all they had taken; and, no doubt, if they died happy deaths it was owing to this extraordinary conduct of St. John, whose story will be told until the end of time, and never without exciting in the breasts of the hearers a love and admiration for the truth. But if St. John had knocked down those robbers he would not have done wrong, and if he did it through zeal for justice and honesty, would have performed a meritorious action; but would he have done any good to their souls, or given as much glory to God as through his shining example he has done? Many things, therefore, are praised, but not necessarily to be imitated; and, indeed, they are sometimes, perhaps, neither to be praised nor imitated, but silently to be wondered at—"Non imitanda, sed admiranda."

And here we are reminded that many of the teachers of our youth, being members of religious orders, expatiate to perhaps an excessive extent on the virtues of obedience (as it applies to themselves) and on humility (as an evangelical counsel). Now, the first virtue of the good citizen is obedience to the laws. To be "law-abiding" is his greatest praise. But who will say that the ordinary citizen is to practice this necessary virtue in the same manner or degree as a soldier? The religious orders are a kind of military bodies, as are, to a less degree, the secular clergy. But instruction should be suited to the sphere in life which the hearer fills or is to fill. As an instance of faultiness in this matter we may mention that exhortation to be, as a great master of spiritual life puts it, like a corpse in the hands of our superior. What kind of voting citizens would corpses make? Do we not all complain that so many of our people vote like sheep? We once heard a member of one of our admirable regular bodies preaching to an ordinary country congregation on humility, and holding up (for their admiration or imitation, it matters little which) the third degree of this lofty virtue. "For example," he said, "if a man owed you a hundred dollars, and

you preferred that he should defraud you of that debt rather than get back what was of right your own—that would be on your part exercising humility in the third degree.” “Possibly true, my dear father,” one of the rustics might reply. “But mustn’t that man pay his debts? And wouldn’t I be guilty of something like compounding a felony, and sinning against justice, if I allowed such conduct to pass?” This kind of preaching or training places virtue in an odious and a false light, and makes our young men suspect, if not convince themselves, that “priests and sisters are not suited to educate citizens of the republic.” Hence we think that great care should be exercised in breaking the evangelical bread, and in bestowing the rations of “meat” and of “milk” respectively; and we are of opinion that the lapse into carelessness, indifference, or infidelity among our graduates is in direct proportion to the lack of common sense, manliness, and adaptation exhibited by their teachers. When they discover the impracticability of their ethical code they are very likely to stick in the slough of scrupulous, chicken-hearted Despond, or cast off as idle or impossible what they have been taught to hold most sacred; in either case they are lost to their mother the church.

It is true that the greatest men are the gentlest—instance Moses, Brutus, Themistocles, Socrates, Bayard le Chevalier, and so many others, Christian and pagan—and that the bravest are generally the most noted for “modest stillness and humility.” It is also true that, as a general thing, the gentle, quiet way is the best way; that the generous man conquers where the pushing, jealous individual fails; that they who give have it given back to them with interest. The successful men in the world as a rule are the kind, considerate, and unresisting, who, while they appear to place every one’s interest above their own, are yet by this very conduct making friends and capital out of everybody. Witness the successful politicians!

A remarkable example of the power of passivity and strength of non-resistance is to be found in the Jewish people, who, weak and strangers in every land, know by long and sad experience the utter hopelessness of an aggressive policy. We have seen

them open a store in the very midst of the lowest rabble of professing Christians—men who, claiming to serve Christ, obeyed the impulse of the devil in making a football of the co-nationalists of our Saviour. The Jew bears it all, nay, is ever ready to smile, when possible, on his hated and sometimes contemptible foes. The result is that they forbear, at first through shame for striking one who won't strike back; then through despair of picking a quarrel with such a decided non-combatant; finally they presume on their apparently admitted superiority, enter into business relations with him (when he always wins), tolerate him as a neighbor, even respect him as an always law-abiding citizen, and he and his gradually increase, until at last they win a peaceful victory and behold the retirement from the neighborhood of the last of their enemies.

But the Jew was not always so peaceful. And those quiet men can be active and positive when honor and duty require this. Who so terrible as Moses in vindicating God's broken law? And Brutus dared to strike, and the greatest saints have at times been strong with a holy indignation.

In the early centuries of Christianity this passive resistance was the dictate of prudence and became a duty, because anything else meant annihilation; and it is sinful as well as useless to "butt one's head against a stone wall." But there came a time when society woke up and recognized itself to be Christian. Then passive resistance were a betrayal of the trust laid by God upon the ruler who "beareth not the sword in vain," and the Christian church and state was obliged as well as empowered to protect the faith and social order against its enemies. It is true Christianity introduced gradually milder measures, and, like our Lord himself, overcame men by love rather than by fear; but this did not prevent the solemn execution of just sentences when reason dictated the necessity. As with Christian society, so with the individual. He, like it, should be known by his gentleness. "Let your modest demeanor be known of all men," said St. Paul to the Philippians. "A spoonful of honey will catch more flies than a barrel of vinegar," said St. Francis of Sales. But there are other things to be done in the world besides catching flies,

and when rocks are to be rent the scorching fire and the biting vinegar come in of necessity. What we would inculcate, then, is that there are times and occasions when Catholics should remember, what, indeed, they should never forget, that while there are no bounds to our lowliness relatively to God, we are and ought to be not only as good but better than other men. Is it because you are poor that you must consider yourself inferior? Pray, was Cincinnatus rich? Did not numbers of the greatest men on earth rise from poverty? Surely we need name no names. Is it because you have no fine clothes that you are diffident? Nature shows what she thinks of glittering apparel by bestowing it on the least valuable animals. Contrast the bee with the butterfly, the ant with the grasshopper! "A man's a man for a' that." Our Saviour had probably only one robe, the seamless garment woven for him by Virgin hands. In Heaven's name, are these sufficient motives for shame or self-disparagement? "But we Catholics are looked down upon and the others combine against us!" Let this be but a new motive for exerting courage. Disraeli, the despised Jew, hewed his way to the supreme power of the strongest and widest empire on the globe; and O'Connell, the despised Irish Catholic, cut his way through greater difficulties, and became, like Moses, the liberator of his people. Let us, then, think of the great work that, for all we know, God may have marked out for us, and hold up our heads and "go in and win." Nothing is accomplished except by faith. This is scientific fact. Believe that you can do a thing, and you are bound to succeed. Heaven helps those who help themselves. Be not afraid of dangers or difficulties. If God has appointed you for this position—be it high or low according to a human standard, it matters not—he will carry you through in spite of difficulties. And as to dangers, think of all the perils some men escape, because their work is not yet done. Witness Napoleon, Washington, who never got a wound, and Grant. If you are not as highly placed it makes no difference. "Aren't you afraid of catching the disease?" asked a gentleman of a Sister of Charity in a cholera hospital. "Sir," she replied, "until my work is done I am immortal."

What reason can you give me why a member of Christ's mystic body, a brother of the Son of God, should consider himself inferior to a misbeliever or an infidel? Or why should he allow them to lay their coarse hands on the Church, the Spouse of Christ, or permit them to touch the souls, or even the bodies, of his baptized children? Yet that is what so many Catholics are doing, as if they were now, in countries discovered, settled, and saved by their ancestors, only what St. Paul says of the poor faithful in the mighty Roman Empire, "the off scourings of this world." No wonder that we are surprised when we see Catholic majorities in Italy, France, and Belgium, as well as elsewhere, allowing a corporal's guard of worthless infidels to rule and ruin as they please. Is it possible that they allow this because they think it their duty as Catholics? Then it were time that they learned the spirit of the Gospel rather than follow the dead and killing letter. Let them rise in their might like Phinees or Mathathias, and cast out the abomination of desolation from the holy places of their saintly and heroic fathers! We are glad to think that in those countries they are awakening to this right and duty, but we confess it takes a long time and much kicking to rouse them.

This revived energy will win them respect from their very enemies, for there is a point beyond which forbearance ceases to be a virtue and becomes poltroonery, which is contemptible with all men.

An amusing example of this occurred in Rome about five years ago, during our visit there. A party of Italian young men, intoxicated with the new ideas of the revolution, were seated at tables on the street in front of a café, drinking and smoking, and criticising the passers-by, when two Irish monks came quietly along in their graceful flowing garments. They withheld, of course, any expression of contempt, or rather pity, which the sight of these young loafers naturally would excite, and endeavored to go peacefully by; but one of the disciples of Garibaldi twitched the sleeve of one of the brethren, using some insulting term. Like a flash the strong Irish arm was swung and the slim Roman was dashed by a blow on the side of his curled head,

with his chair and table, out into the gutter. Astonishment and terror seized the group at once; but the avenger passing quietly on, their admiration of courage found vent, and cries of *Bravo frate!* (Well done, monk!) greeted his indignant ears. This was a case in which the office of judge and executioner fell by right into the hands of a private individual, and he certainly did more good to society and to those youths by accepting the task imposed than he would have done by giving another lesson in that humility (so called) which, in its excess, they, perhaps justly, look upon as the cause of Italy's weakness and shame; and probably young men would be far more likely to go to confession to this warlike friar, for that they recognized in him full manliness.

We heard from our late cardinal another anecdote, again of an Irishman, who exercised the ministry in one of our principal cities. He was remarkable for simplicity, honesty, directness, and a rich brogue, so that his homilies were very entertaining specimens of pulpit oratory, and many of the young Protestant men of the town used to go to his church to hear Father Mac——. He noticed their irreverent behavior, and, although it seemed to disturb him, let it pass once or twice. At length one night he stopped suddenly in his sermon, and addressed himself directly to the chief of the scoffers: "Mr. B——, you think because your father is the wealthiest and most influential citizen in the metropolis that you can come here with your empty-headed associates and disturb our worship and abuse the church of God. I tell you, sir, that you are doing wrong, and you must stop it. We will not put up with it." The faces of the young men lengthened out straightway, and they did not repeat their unseemly conduct. But the manly independence of the priest produced a novel and profound effect on the individual selected for reprehension. He declared that not a minister in his native city would have dared to address such language to his father's son. He called on Father Mac——, who received him with open arms. "O my dear young friend!" he said, "you're welcome—a thousand times welcome! And sure I know you don't mean all the harm ye do, but of course I had to correct ye for misbehaving in the church of God. May God bless you, Mr. B——! I'm sure

you're the gentleman every inch, that comes and apologizes when he knows he has done wrong." The result was that the young man begged to be instructed in the truths of religion, and was the first of his family to enter the fold of Christ. Such is the effect of manliness on young men.

What would we wish, then? That the priests and laymen should go about offering violence? This is not the part of a good citizen, and force must be generally the last resort. What we counsel is more self-assertion and confidence in our exalted mission. Let us remember that while we are "worms of the earth," if you wish (and by hyperbole), before God, *so are all other men*; but we belong to Christ's church, and in this are above all other men. Why, then, should we lower our countenance or make way for others, unless where politeness demands it, and "noblesse oblige"? The soldiers of an army are like so many puppets in the hands of their officers, and, as it were, part of a machine; but this does not prevent them being noted for an honorable pride in their profession, nor interfere with their self-respect and bravery. So we are and should be full of obedience to constituted authority, civil as well as ecclesiastical; but this very obedience should train us, as it does the soldier, to courage, assurance, and great deeds.

Though modest as to our own merits, let us lift up our heads for the glorious deeds of our forefathers. Catholics discovered our country, Catholics first settled it. Catholics set up the first printing-press a full century ahead in Mexico, and founded the first university (Quebec) on this North American continent. Catholics first established religious freedom in these United States; they gave essential aid in bringing about the independence of the colonies, and shed their blood on every battle-field for the integrity of the republic. Perhaps we have been naturally more attentive to the facts as members of the same church; but we do not know any clergyman who distinguished himself in the Revolution except our own Jesuit, Father Carroll, who actually "bore a yoke" with the infidel Franklin for the sake of liberty. So, in God's name, let us lift up our heads, and never let the thought of our faith abash us, but rather confirm us in an

honorable pride and confidence. We have the true principles of faith and morals; hence we will last, and those who follow a false creed will die out. Proudly, then, as heirs of this glorious land let us march through its length and breadth with dignity and calm assurance.

Now, all this need not, does not, conflict with the Gospel injunctions about meekness and lowliness of heart, because our confidence is not so much in ourselves, though we should hold ourselves in due respect, but rather in God, whose army we form, in whom we trust, and by whose aid we conquer. We once heard a gentleman addressing the graduates at Fordham, and endeavoring to inspire them with a proper and necessary and useful self-respect. He told them this story:

“The United States troops in Arizona were engaged in battle with a lot of wild Indians, and owing to their steadiness and discipline, as well as superior weapons, were gradually getting the better of the savages. The latter seemed to be losing heart, when one among them urged his horse forward with the greatest intrepidity, and, slashing right and left among the astonished soldiers, killed no less than a dozen of them before he was brought low. What was the secret of his prowess and consequent success? His tribe had preserved in tradition the account of the wonderful achievements of the steel-clad warriors of Cortez, and the thought struck him that if he could only get such armor he, too, would be invulnerable. As luck would have it, he picked up in some hole or other a mouldy old piece of a cuirass, more than half eaten away by rust. Delighted, he tied it with buffalo-thongs across his breast, and, convinced of security, rushed upon his enemies, with the result stated. Was he proud or self-confident? No. But he trusted in the magical coat of mail, and this talisman served him as well as if he were indeed enclosed in a shirt of hardest metal. So let us Catholics forget our own natural weakness (which, after all, is no greater than that of our fellow-citizens), and keep always before our minds that we are soldiers of Christ, whose faith still has the victory, who says to us all: ‘Hold up your heads, for your salvation is nigh. Fear not, little flock, because it hath pleased your Father in heaven to give you a kingdom.’ . . . ‘Have confidence. I have overcome the world’ (St. John xvi. 33).”

Indeed, Catholics of all others, have least reason to assume a humble or backward attitude in this country. It was discovered by Catholics, explored by Catholics, and the seeds of civil and religious liberty were first planted by Catholics in this continent.

Distinguished Catholic Prelates AS American Diplomats.

Their eminent services in National Crises.

SEVERAL times in its crises the government of the United States has invited an American Catholic ecclesiastic to go abroad for it on a confidential diplomatic mission. The first instance occurred during the War of the Revolution.

It was logical that the American government should choose for that mission one of the representatives of the race which politically subject by force to England, had shown almost entire unanimity of sympathy with the aspirations of the revolted colonies in America. Incomplete reading has misled an American occasionally to claim that this unanimity was not substantial, or that there was a religious predilection that arrayed the Irish in Ireland or in America with or against the revolted colonists. Happily the testimony of historians of both creeds is conclusive upon the subject. When, several years ago, in the library of the British Museum, I sought to learn what the contemporary English thought of the American Revolution, of its causes, motives, means, men, and object—for shall we not be fair even to our foe, and listen in kindness to his own statement of his case?—there I found evidence of whose existence no American historian seemed to be aware. It is the testimony taken in 1779 before a committee of the House of Commons appointed “to inquire into the conduct of the American war.”

One of the persons examined was Major-General Robertson, who deposed that he had been twenty-eight years in the royal service in America. Asked how the rebel force was composed, he replied that General Lee, the American, had informed him "half the Continental army was from Ireland." Add to this the soldier contingent of native Americans born of Irish parents, and the inference seems irresistible that more than half the Revolutionary army was of Irish blood.

Lecky, the (Protestant) historian, writing of England in the eighteenth century, dwells upon the copious emigration from Ireland to the colonies, Catholics and Protestants alike. "They went with hearts burning with indignation, and in the War of Independence they were almost to a man on the side of the insurgents" (*England in the Eighteenth Century*, vol. ii. p. 285).

The Protestants of Ireland had their opportunity in the Irish parliament. "The Roman Catholics, who were the vast majority of the population, were excluded from all representation, both direct and indirect. They could not sit in parliament and they could not vote for Protestant members" (*Leaders of Public Opinion in Ireland*, Lecky, p. 65). There were two parties among the members, one led by Flood, the voice of the English crown; the minority, led by Grattan, the voice of Ireland, the overwhelming majority of the people of Ireland, the statesman who said truly that "Europe, not England, is the mother of America." When Flood, speaking for the king, proposed aiding the crown in the American colonies, Grattan opposed the proposal and described America as "the only hope of Ireland and the only refuge of the liberties of mankind."

The Catholics of Ireland, barred from their national forum, found their opportunity in resentful refusal to enlist for service against the American revolutionists. It was the complete failure of the recruiting officers in Ireland that compelled the king to seek mercenaries on the Continent. Here again English testimony is not wanting in freshness. Had not the poet Cowper condemned the Americans? Did not Samuel Johnson write against the right of remonstrance? Was it not that splendid

genius who affirmed, while calling the American patriots robbers and pirates, "Liberty is to the lowest rank of every nation little more than the choice of working or starving"? An admiring biographer of General Burgoyne writes: "The extravagant sums paid by the English government in the shape of levy money and bounty was a powerful incentive to the avarice of the despotic petty princes whose unscrupulous barter of their subjects created indignation throughout Germany. Many of the men were forcibly seized and sold to swell the revenues of their sovereigns."

Frederick the Great taxed those who passed through his dominions like "cattle exported for foreign shambles." Catherine of Russia was requested by the king to supply twenty thousand men at her own terms. The king wrote to Lord North: "The letter of the empress is a clear refusal and not in so genteel a manner as I should have thought might have been expected of her. She has not had the civility to answer me in her own hand" (*Political and Military Episodes in the Latter Half of the Eighteenth Century*: Derived from the Life and Correspondence of the Right Hon. John Burgoyne, General, Statesman, Dramatist, by Edward Barrington De Fonblanque).

The English writer is plausibly of opinion that Frederick was less animated by humanity than by chagrin that England had raised the price of soldiers for hire. On the other hand, Mr. De Fonblanque ought to be willing to concede that the Elector of Saxony was more æsthetic than avaricious; that in selling an entire regiment of dragoons for "forty large blue and white metal jars" he was less moved by greed for gain than by taste for bric-a-brac.

As for Catherine, the king doubtless did not know that sympathy with democracy had little place in her thoughts when neglecting to send him her imperial autograph. At that time Catherine was engrossed with comparative philology (*Science of Language*, Max Müller, vol. i. p. 142).

Having failed to procure recruits among the Catholics in Ireland, the crown tried to do so, but unsuccessfully, in Canada. On the contrary, two regiments of Canadian Catholics aided

the patriots at the cost of censure from the ecclesiastical subordinates of the crown in that province.

Congress sent Franklin and Chase to Canada in 1776 in the hope of inducing the Canadians to unite with the Revolutionists. "They were accompanied by the Rev. John Carroll, a Catholic clergyman, afterward Archbishop of Baltimore, whose influence with the people it was thought would be useful on account of his religious principles and character. But they found the state of affairs in Canada by no means such as to encourage any just hope of success. Negligence, mismanagement, and a combination of unlucky incidents had produced confusion and disorder that it was now too late to remedy" (*Sparks's Writings of Washington*, vol. iii. p. 390). Chief among the irremovable barriers was the "address" of John Jay "to the people of Great Britain," in which he assailed the religion of the Canadians in truculent terms. That deplorable error on the part of an otherwise able and admirable patriot placed English ascendancy in Canada beyond the reach of any influence within the means of the American patriots. A descendant of the Huguenots, Mr. Jay forgot that no one in the new world ought to be held responsible for old world intolerance, no matter in what avowed cause practised. Like the Puritans, who, fleeing from religious oppression, were eager for a time to inflict it on those who differed from them in a republic, Mr. Jay even tried to secure for the legislature of New York legal authority to deny religious liberty at any time to any denomination. Washington, Jefferson, Franklin, and their enlightened associates, so far from sharing Jay's fatal prejudice, opposed it by precept and action. But there was one more of Jay's mind. In 1780 the envoy of Spain, proceeding to the camp of Washington, died. The members of the Continental Congress were invited to the requiem at St. Joseph's Church, Philadelphia. Thereupon a proclamation to the officers and soldiers of the American army appeared. "Do you know," it ran, "that the eye which guides this pen lately saw your mean and profligate Congress at Mass?" The author of the proclamation was Benedict Arnold.

When Washington was elected President under the Consti-

tution, John Carroll, who accompanied Chase and Franklin as commissioners to Canada, had been named Archbishop of Baltimore, and on behalf of the Catholic clergy and laity he presented to Washington an address of congratulation in which appears this significant sentence:

“Whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood, spilt under your eyes, and of our common exertions for her defence, under your auspicious conduct.” To which Washington replied: “I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of your government.”

The second instance: “Our war with the Confederate States, as we now know and realize, was formidable enough in all its aspects and consequences without the aggravations of a simultaneous conflict with England and France . . .” “The emperor said . . . that when the French people were out of employment the government was expected to furnish them with bread. . . . He sought and expected the co-operation of England, a large majority of whose citizens were with him in sentiment and sympathy” (*Autobiography of Thurlow Weed*, p. 649). In May, 1861, the most powerful statesman in England, Lord Derby, had said in the House of Lords “It is essentially necessary that the Northern States should not be induced to rely on our forbearance.” In October, John Hughes, Archbishop of New York, was invited by Secretary Seward to go to Washington. “It was proposed by the cabinet that I should accept a special mission to England and France, in connection with very important national questions between the United States and those powers. . . . I made known to the President that if I should go to Europe, it would not be as a partisan of the North more than of the South, that I should represent the interests of the South as well as of the North—in short, the interests of all the United States, just the same as

if they had never been distracted by the present Civil War" (*Life of Archbishop Hughes*, p. 449). The commissioners sailed together, Archbishop Hughes going to Paris, Thurlow Weed to London. Before the end of the year the archbishop was able, after much indirect and some direct communication with the emperor, to write to Secretary Seward, that the emperor was no longer "hostile to the United States."

Mr. Weed was less fortunate. Every first-class British statesman, of both political parties, was against us, and so remained to the end. Mr. Gladstone said in the House of Commons, speaking for the entire ministry: "We do not believe that the restoration of the American Union by force is attainable. I believe that the public opinion of this country (England) is unanimous upon that subject."

Mr. Gladstone profoundly believed his own errors on every question until he discovered them. He lived to confess that he had misunderstood the United States and the Civil War. He did not undertake to expunge any part of his government's record in relation to it, but he owned that he had himself been wrong in affirming that the national American course "had been without any adequate or worthy object."

Lord Salisbury, for years the paramount intellect in guiding the destinies of his country, had said in 1862: "The plain matter of fact is, as every one who watches the current of history must know, that the Northern States of America never can be our sure friends, for this simple reason: we are rivals politically, rivals commercially; we aspire to the same position; we both aspire to the government of the seas; we are both manufacturing people, and in every port as well as at every court we are rivals to each other."

Lord Salisbury has never confessed that he was in error. He spoke the truth. It is the truth to-day as it was when uttered. It is more true to-day than then. Happily he has lived to see sectional consciousness itself almost eliminated from the United States, and the South, like the North, a manufacturer as well as an agricultural producer. It is the entire United States, Lord Salisbury knows, that now is the rival of England.

Catholic Education

In

The Twentieth Century.

BY RIGHT REV. J. L. SPALDING, D. D.

Glorious Achievements forecast by the wonderful Educational Exhibits of 1893, Illustrating the marvelous attainments of Catholic Educators in the United States at the close of the Nineteenth Century.

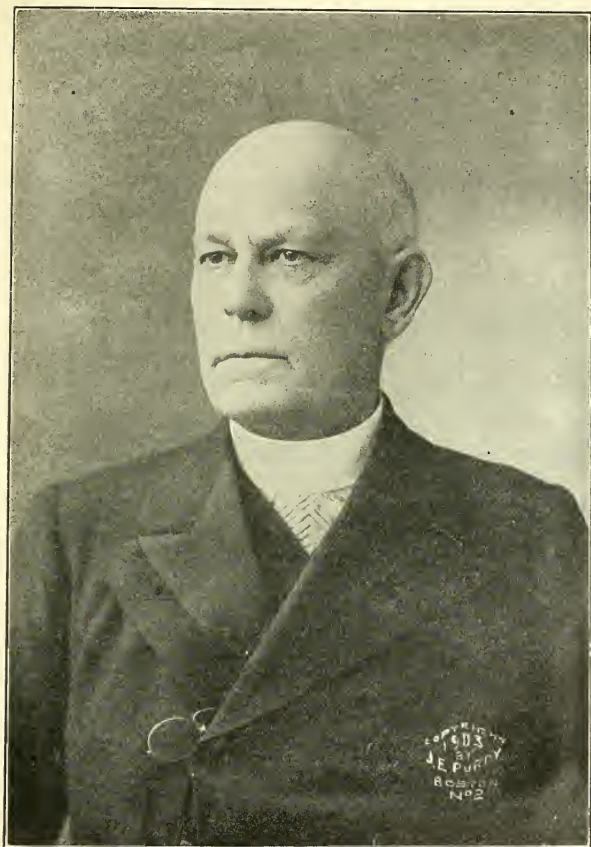
THE EXHIBIT AS A POWERFUL EDUCATIONAL FORCE.

THE Catholic Educational Exhibit, on the occasion of the Columbian Exposition of 1893, marked a new epoch, in the history of religious education in the United States. The ends for which the Exhibit was made were more than realized. It was made possible, writes Right Rev. Bishop Spalding, of Peoria, to whose foresight, energy and guidance, its existence as well as its success were mainly due, by the generous co-operation of those who are engaged or interested in Catholic education, in whatever part of the country, and had it done nothing more than show how united these willing workers are, the gain would not be small. In presenting the results of their labors to the world, in so far as this is possible in an exposition, they proved their confidence in the worth of what they are doing and their desire to submit its value to the test of enlightened criticism. Not to know our educational work, our system and methods, is henceforth inexcusable. No one now, who respects himself, will affirm that our parish schools are inferior to the public schools, or that our teachers in appealing to the heart, the conscience

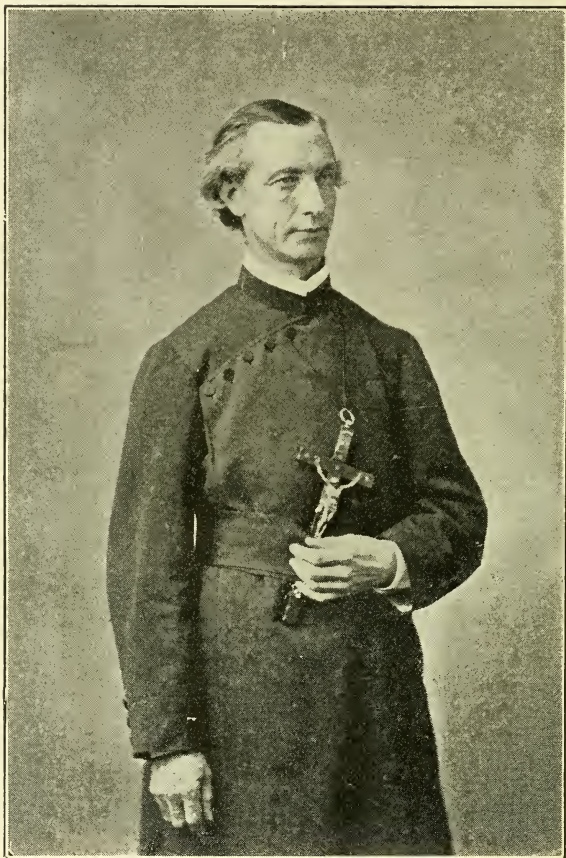
NOTE: Pages 87-93 inclusive combine the essential portions of two separate contributions on this subject by Bishop Spalding.—Editor.

and the imagination, lose sight of the importance of quickening and training the mental faculties. More than a million pupils are attending our parochial schools, and the number is rapidly increasing. When we consider that our school system is a work of conscience, which involves a very large expenditure of money and labor, it may be held to be, from a moral standpoint, the most important fact in our national life. For various reasons it is worthy the attention of enlightened and patriotic minds. It is the only elementary education in the United States which holds to the traditional belief that the morals of a people can be rightly nourished and sustained only by religious faith. Whether a purely secular system of education will not prove fatal to religious faith is as yet a matter of doubt, it being in no way doubtful that the basis of popular government is popular virtue. What Catholics, then, are thus doing deserves consideration, though it be looked at as an experiment or as a survival of what is destined soon to pass away. Indeed, the best people in America, if the case be presented simply as it is here presented feel an interest akin to sympathy in Catholic schools; and our position is really altogether plain and simple. We believe that religion is an essential element of human life, and therefore of human education, and we establish and maintain schools in which we strive to put this belief into practice.

We do this as a matter of conscience, and without ulterior views. In this country at least, Catholics claim and exercise a large freedom of opinion, and hence we are not surprised to find among them, men who have plans and schemes for the overcoming of whatever difficulties; but the Church is not responsible for their views and does not commit itself to them. If here and there a compromise has been proposed with the purpose of getting support from the public monies, or agitation for a system of denominational schools has been recommended, this has been done by individuals, who have never succeeded in gaining a numerous following. The Church has contented itself with urging the establishment and support of parish schools. Double taxation for education is, of course a grievance; but the Catholics of the United States believe in free schools for all, and since the



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REV. ALFRED YOUNG.

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religious condition of the country is such that denominationalism could not be introduced into the State schools, without risk of ruin, they are willing to bear the burden of a double school tax ; and, with few exceptions, they have no desire to introduce this question into politics. What they have been doing with constantly increasing success, they are content to continue to do—to build and maintain their own schools.

Among the good results springing from the Catholic Exhibit, not the least is the impression we have received of the extent and efficiency of our parish school system. We thence derive new zeal and confidence. The revelation of what we have done becomes a promise and a prophecy of what we shall do. We feel the work is great enough and holy enough to command our best efforts. We resolve to concentrate them upon the up-building of a system of more effective religious education, persuaded, that we thus most surely promote the interests both of the Church and the State. This is our task, and anything that might divert us from fulfilling it, is to be put aside as evil. We love our religion and our country well enough to be glad to make sacrifices for both.

All who think at all in our day, find their thoughts turn to the subject of education ; for all men now understand that right education offers the best means to give being and life to our human ideals ; since all efforts to develop, strengthen and perfect character are educational. The school, of course, is but one, though a most important one, of the agencies by which education is given. Its influence is constantly widening, and the tendency seems to be to have it supersede both the family and the Church in the work of moulding men and women.

“ Whatever we wish to see introduced into the life of a nation,” says William von Humboldt, “ must first be introduced into its schools.” Now, what Catholics wish to see introduced into the national life, first of all is true religious faith and practice. Religion is God’s presence in the soul, it is the revelation of life’s goodness ; it is the fountain of hope and joy ; it is the impulse to a noble activity in which we are conscious that failure itself means success. In happy days, it is light and perfume ;

and when the waters of life are bitter it draws them heavenward, and again they are sweet. Through it the sense of duty—duty to ourselves, to others and to God—is awaked; and the caring for duty is the vital principle in the creation of character. Hence to introduce true religious faith and practice into the national life is to introduce that which is more important than material prosperity or intellectual activity; for religion is not merely the manifestation of our kinship with God, of the divine and imperishable nature of the soul; it is the only air in which morality thrives, in which virtue becomes fervent, and goodness kindles with beauty's glow. Conduct rests upon a firm basis only when we believe in the infinite and godlike nature of the good; in a universe of moral ends in which the right is also forever the best.

No school, therefore, is good which attempts to educate the body, or the mind, or the conscience without the aid of religion, for man is not a patchwork of parts but a something whole and organic, which springs from God, and which can be developed into harmonious completeness only through vital union with the Author and End of its being.

Hence, the Church does not and cannot consent to the exclusion of religion from any educational process. As we live and move and have our being in God, the moral and intellectual atmosphere we breathe should be fragrant with the aroma of religious faith; and the inspiration to goodness and duty, which comes chiefly in early years, and is imparted with most power by a voice made persuasive by an open and enlightened mind, should be received in the school-room as well as in the home and in the house of worship. To forbid the teacher who holds the child's attention during those years when aspiration is purest, when conscience speaks most clearly, when reverence is most natural, when belief in the heroic and godlike is most spontaneous, to appeal to his pupil's religious nature, and thereby to strive to awaken in them a keener sense of the divine, a more living consciousness of the sacredness and worth of life, is to repress in him precisely that form of activity which is most salutary and most helpful from an educational point of view. What is edu-

cation worth if the spiritual side of our nature be permitted to lie dormant? if the sense of modesty and purity, of single-mindedness and reverence, of faithfulness and diligence, of obedience and love, be not called forth? What kind of education can be given by the teacher who may not speak of the evil of sin? of the harm wrought by vanity, jealousy, envy, cowardice, hatred, and vulgarity of thought and word? If he be forbidden to enter the inner life of man, how shall his soul ever be brought into contact with the souls of his pupils? He becomes a machine, and his living personality, in which consists his power to educate, is condemned to inaction.

When our common-school system was finally organized as exclusively secular, nothing was left for Catholics to do but to build and maintain schools of their own, in which the will, the heart, and the conscience, as well as the intellect, should be educated. If Catholic children have a right to a Catholic education it follows that the duty devolves upon Catholics to provide the means whereby it may be received; and the Catholics of the United States have accepted the task thus imposed with a spirit of generous self-sacrifice which is above all praise. They have built over four thousand parochial schools, in which more than a million Catholic children now receive a Christian education.

They have also established and maintained a large number of universities, seminaries, colleges, academies, reformatories, and asylums, in which religious influence is made to interpenetrate all the processes of nurture and training. The development of this Catholic educational system is carried on from year to year with increasing zeal and energy. The beginnings were difficult; progress is now comparatively easy. What has been done shows us not only what we have still to do, but gives confidence that we shall be able to do it. The people take an interest in the work not less earnest than that of the bishops and priests, while the teaching orders make almost superhuman efforts to meet the ever-growing demands for their services. The indispensable need of religious schools, which thirty or forty years ago was proclaimed by but a few, is now conceded by all Catholics. The utterances of Pius IX and Leo XIII on this

subject have no uncertain sound ; and the bishops of the Catholic world, in pastorals and in councils, have raised their voices, in unison with that of the visible head of the Church, to proclaim the vital importance, whether from a religious or a social point of view, of thoroughly Christian schools. They declare that a purely secular education is a bad education, that if our civilization is to remain Christian our schools must recognize the principles of Christianity. In the third Baltimore Council, held in 1884, the zeal of the American Hierarchy in the cause of Catholic education glowed with greater warmth than in any previous assemblage of our bishops. The eighty prelates gathered in this national council decree that a parochial school shall exist close to every Catholic church, and that no ordinary difficulties shall be considered as an excuse for its non-existence. A pastor's serious neglect to build a school is declared to be a sufficient cause for his removal ; and they affirm that it is a bishop's duty to provide schools which shall be Catholic, not in name alone, but which shall be thoroughly efficient. As a means to this end, they would have the pastor consider himself the principal of his school. He should watch over it and make it the object of his special care and devotion. To equip priests more fully for this office, the bishops urge that a course of pedagogics be made part of the curriculum of theological seminaries. Can we make our schools as good as the best of the public schools ? Can we make them even better ?

"Can we do this?" asked Archbishop Hennessy, of Dubuque, and he answered : "If I had a voice that would resound from New York to San Francisco, with that voice I would say—We can !" He adds, "The parochial school as it should be, and as it will be, will not only guard the faith of the children and transfigure the Church of God, but it will prove to be the most potent factor at our service for the conversion of our beloved country." Those who know with what earnestness and zeal the Catholic body of the United States is enlisted in the cause of Catholic education, will readily understand why the American bishops determined to have a Catholic Educational Exhibit in the World's Columbian Exposition.

Our school system is an organic part of our ecclesiastical constitution. It rests upon principles as wide as human nature, as immortal as Truth. We cannot if we would, we would not if we could, recede from the stand we have taken. We hold that the common school system is radically defective, though we have no disposition to interfere with those to whom it commends itself. We concede to others, as we demand for ourselves, religious and educational freedom. Our convictions on this point are unalterable; and since here there is question of vital, temporal, and eternal interests there can be no compromise which conflicts with the principles of religious education.

The Catholic Church is irrevocably committed to the doctrine that education is essentially religious, that purely secular schools give instruction but do not properly educate. The commemoration of the discovery of America, by holding an Exposition which attracted the attention and awakened the interest of the entire world, offered an opportunity such as we cannot hope to have again in our day, or in that of our children, to give public evidence of the work we are doing. In the four hundred years which have flown by since the stars of heaven first saw reflected from these shores the white man's face, beside his white sail, there had been no such occasion for such an advertisement, and when the fifth centenary shall be here there will be no need, we may confidently trust, of special efforts to commend and uphold the cause of religious education. Catholics assuredly had a right to a prominent place in that great celebration. Juan Perez, Isabella and Columbus, to whose lofty views and generous courage the discovery of America is chiefly due, were not only devout Catholics, but they were upheld and strengthened in their great undertaking by religious zeal and enthusiasm. Their faith was an essential element in the success of their enterprise. There should be no desire to ignore or obscure this fact, even on the part of the foes of the Church, and it was a duty which Catholics owe to the honor of the name they bear to see that the part which their religion played in opening to the Christian nations a new hemisphere, thereby extending and quickening the forces of civilization through the whole world, should not be

misunderstood or passed over in silence at the time, when the eyes of all men turned to America to behold the marvels which have been wrought here by strong hearts and awakened minds.

TESTIMONY FROM OTHER AUTHORITIES.

The display made by the Catholic Educational Exhibit was so good, so finished, so comprehensive, so imposing, so extensive, so splendid, so marvelously eloquent of care, of taste, of industry, of energy, of the whole soul of Catholic teaching, as to excite the astonishment and envy of all those identified with other educational exhibits, and to silence at once, the criticisms of those who would say that the Catholic schools are in any sense the inferior of the so-called public schools. The excellence of the teachers and the thoroughness of the course of study which the pupils, whose work is there exhibited, have evidently undergone, were all apparent to the most casual glance of the observer.

As the tree is to be judged by its fruit, in the words of the Divine Master, wrote a witness of the exhibit, at the time, so the generous vine of Catholic education may be appraised, in a measure, by the living proofs it modestly puts before mankind in the noble hall of Liberal Arts at the Columbian Exposition. Multitudinous and wonder-compelling as the various departments of the Columbian Exposition are from many points of view, the array of examples of Catholic training here presented claims the palm over all. As an exposition of a system it is the most striking in extent, in variety, in evidence of a masterly system of mental direction, that ever yet was brought before the world's notice. It dwarfs into insignificance the displays of educational results made by any and every institution in the country—universities, colleges and training schools taken altogether. The mobilization of such an army of practical witnesses for superiority was in itself a peculiar task. It demanded a special and intimate knowledge of a system which may be described as world-wide; it demanded a personality influential enough and magnetic enough to secure the heartiest coöperation simultaneously, in places separated by vast distances; it demanded one, moreover, imbued with an indefatigable spirit of industry.

Though the work of the Brothers of the Christian Schools is in many countries, and though they have to deal with many temperaments, they so assimilate themselves with the crude materials of all that is best in each, that they make them as clay in the hands of the potter. In Ireland they have rejected for years all State aid for the grand reason that one of the conditions of its acceptance was that they banish the emblems of religion from their schools; yet they entered the lists with the most pampered and opulent academies in the kingdom, and carried off the lion's share of the spoils at the Intermediate and Royal University examinations. But one has only to look around that special portion of the Catholic Educational Exhibit, which represents the work of the Christian Brothers' Schools in this country, in Canada, in France, in England and in Spain, to recognize at once the fact that master minds are at the head of this great teaching institution. The men standing at the head of this order have been selected for their special aptitude for the work. They must not only be teachers by precept, but men able to demonstrate by practical example the truth of the principles of accuracy, judgment and fitness which they inculcate in science and in art. They are born leaders of the mind, possessing in a large degree that influence over others which, for want of a better term, is styled magnetism, and that gift of luminousness in explanation, without which no teacher, no matter how clear to himself his perceptions, can fulfil his office effectually.

The Commissioner from Belgium, after a careful examination of the Catholic Educational Exhibit expressed himself, as follows: "I have visited every International Exposition, including the one in London in 1851, and I assure you that never was a collective educational exhibit that in magnitude, in merit, and in completeness ever pretended to approach the Catholic Educational Exhibit of the World's Columbian Exposition at Chicago. I can well understand how it is that the religious teaching orders of priests, brothers and sisters can achieve such remarkable success. It is their vocation to educate youth in a thoroughly Christian manner. The moral influence which they

wield in such an extraordinary degree over youth is no doubt the result of their union with God in prayer, the sacraments, and their constant aim to perfect themselves in the moral and religious virtues.

To educate youth being their chief aim, they make a thorough study of all that is to be taught. They seek the very best methods and make it a constant study how to apply them for the benefit of their pupils. This exhibit no doubt surprises the world, but understanding the subject as I do, it is no surprise to me. Secular educators are often at a disadvantage when side by side with religious teachers. They must seek the means of a livelihood and how to accumulate a degree of wealth for old age and for their families; if they have the care of a family their domestic duties must necessarily divide their attention, and for this reason they cannot, like religious, give undivided attention to the thorough education of youth."

The Delegate from France spoke in a similar tone, saying that he perceived many displays that he had never previously seen in any educational exhibit. In the results of efficient and intelligent methods of teaching; the excellence and completeness of work in all branches and from all grades of institutions, or the marvelous results in the industrial, mechanic and fine arts, the display far surpassed anything recorded in the annals of educational exhibits.

A secular journal—the *Chicago Inter-Ocean*—wrote; "The children of Jean Baptiste de La Salle are men whose only purpose in life is education. They are following to-day the rule of life he laid down for them and the system of pedagogy his genius developed two hundred years ago. Verily he builded well. The problems that to-day are vexing the educators he grappled with two centuries ago. And he solved them. Unhesitatingly he made religion a part of his plan. Nay more; not merely religious instruction, but religious education. In order to accomplish this his followers lead a life of renunciation and labor. He knew two hundred years ago, they know to-day and so do we, that mere instruction in religion is not the panacea for human ills. The penitentiaries and the houses of correction

are filled with people who know better. Their heads are right. It is their hearts that are wrong. To set these right is the why and the wherefore of the Brothers of the Christian Schools. And the marvel of it all is that, laboring for this purpose first, they manage to be superior in all other things they teach.

A secular journal, the *Chicago Staats Zeitung*, in an article written by a non-Catholic, said of the display as contrasted with those of the public schools: "Petted by the State, raised up as an idol by catering politicians, regarded as something sacred and a *noli me tangere*, furnished with all that money can procure, beautiful buildings, airy class-rooms, apparatus, methods, teachers enjoying a fine salary, these American schools, the pride of the country, should they not have taken advantage of the presence of the assembled teachers and pedagogues of the world, and of an opportunity seized by every country of the globe to exhibit their work, to prove to their admirers their excellence, which they boast of in theory, but do not show in practice?"

They do not, we say, and we ask, Could they have done it?

What would those chatter-boxes, those text-book teachers, those lesson-hearers, with the curly locks, chewing 'tutti-frutti,' decorated with a stylish hat, with no deeper thought than that of the next ice-cream party; those defective patterns of humanity who are running our public schools—what could they exhibit? Just that which was to be expected: models of buildings, or their photographs; methods and means bought by the State at a heavy expense, but not the result of the schools, not the proofs of education. These are missing in the exhibit of the public schools. The Kindergarten and the training schools only are praiseworthy exceptions.

The weakness of the public schools shows all the more forcibly the strength of the Catholic educational institutions at the Exposition. Instead of beautiful building models and costly methods, they have exhibited the practical results of their schools. And these are great results. All honor to the men and women who, without State aid, or the encouragement afforded by public opinion, have built those schools; all honor

we say, to the teachers who, not enticed by a salary, are educators from principle and not from greed."

Bearing in mind the fact that in the collection which called forth this tribute of admiration but the work of only a portion of the Catholic schools in twenty dioceses in the United States was shown, one might easily imagine what would have been the writer's wonder had all the arch-dioceses, dioceses, and vicariates in the Union, numbering about ninety, been represented in similar proportions? It is sufficient to say that as it was, the Catholic Educational Exhibit was incomparably the greatest display of its kind ever made.

The importance of putting such proofs of Catholic activity before the world at this particular epoch was at once perceived by all the hierarchy of the United States. Bishop Spalding, of Peoria, as already stated, took an especial interest in the project from its inception. The unfortunate divergencies of opinion among Catholics over questions of school attendance and State help, perhaps, naturally led many outsiders to think that while internal disagreement reigned the real work of education might be to some extent neglected. To such mistaken people there could be no greater surprise than this revelation of Catholic activity. There had been no controversies to disturb the serenity of the public schools' managers. They came out into the daylight only to appear ridiculous by comparison.

In his address at the opening of the Exhibit, Dr. S. H. Peabody, chief of the Liberal Arts department of the Exposition, expressed his surprise at the colossal results achieved in such a brief interval; and the eulogy he pronounced on the zeal of the whole Catholic teaching body in preparing the youth of the Catholic populations for the practical work of existence was the generous expression of a broad and liberal mind. In that marvelous array of proofs he beheld a signal refutation of the widespread calumny that the tendency of Catholic education is to dwarf the scope and limit the faculties of the human mind. But he saw only one side of the picture. This was but the practical side of the Catholic system which he was beholding. Behind that mass of work of hand and brain lies the invisible, sleepless

activity which, while training the physical faculties, keeps ever leading on the moral ones to a clearer conception of the truth that there is a higher goal to be reached by the intelligence than the conquest of earthly knowledge, and that the sum of human perfection must have its final complement in the display which shall merit the everlasting reward of the Judge who sits on high: This is what is meant by the two-fold work of Catholic education.

Says a writer, reviewing the subject at the time: Now, look upon this picture, and on this. Behold the two exhibits side by side—that made by the Catholic schools on the one hand, that of the public schools on the other. Take them grade for grade and compare the work; can the high-salaried teachers of the public schools show more satisfactory proofs for the state-aided system than the teachers who eke out their necessarily scanty pittance with a never-failing fund of charity and holy devotion to duty? Does the teaching of religion and morality in the Catholic schools impair the efficiency of scholars or teachers? Most emphatically, no; the very contrary seems to be the case. The two exhibits themselves, looking at them from this point of view, are a signal proof to the contrary. The soulless system has had no stimulus to come forward and place its works before the world; it is content with the filling of examination papers, and the passing of certificates and the filling of checks. These duties fulfill all the needs of the day, and this is the practical way of looking at it.

But this is not the Catholic way in America—the way which is really the most practical of all. There is no inspiration which can fire the soul of artist or poet, like the inspiration caught from religion; there is nothing which makes a craftsman so emulative, so reliable, as the sustaining power of religion. There is no influence which builds up one orderly state out of the complex masses of thinkers and toilers like religion. This is a truth which the foremost states are now learning—some, like France, from the sorrowful experience to the contrary.

Many things are taught, in fine, by this exhibit. We are lifted up in thought as we wander through its varied mazes from the contemplation of the wisdom and the care manifested in the

details of the system to the nobility of the purpose ; and we see underlying it all the sublime tenacity with which the Catholic Church goes on in her beneficent way. Through good report and evil report she adheres to her mission, whether states or governments frown upon her or smile. She will not neglect her own, no matter who despises them, but like a tender mother and guide still helps them onward in the world, upward toward the light.

On the same occasion, the late Archbishop Hennessey gave expression to the following truthful words in relation to the same subject : Education without religion is not a good tree ; on what side soever you view it it is wanting. The education of a Christian, a child of God, a brother and co-heir of Christ should be religious. Such education if given at all in any proper sense of the world must, save in very exceptional cases, be given in the school, during the years of schooling and by the most competent teachers that can be had. In this education the family, the Church and the State have the deepest interest. Who will respect or obey cordially authority in Church or State or family, if he know not or care not for the authority of God from which it emanates, " There is no power but from God," and without such respect and obedience what becomes of the foundation and superstructure of the social edifice ? Where there is a common interest there should be united action. Instead of wasting time on useless irritating discussion, parents, priests and rulers should consider their duty to God, to their little ones, to themselves and to society, and do it promptly and manfully by uniting in giving to the youth of the nation that truly religious education to which they have a right from God. If any one, fond of flimsy objections should say or think that the study of religion in schools retards progress in other studies, let him go over to the Exposition grounds and examine for himself the Catholic Educational Exhibit. Growth in the body of Christ is in light, not in darkness.

The American College In Rome

By
A Former Student.



It was, I think, James Russell Lowell, who said that there is an education in even rubbing up against the walls of an institution like Harvard. With how much greater truth and force may this remark be applied to student life in Rome. Rome, the City of the Soul, the city, "the stones of whose streets," as Barthélemy expresses it with excusable hyperbole, "are wiser than the men of other lands."

With intellectual advantages inferior to none of our American centres of learning, there is besides an education of environment and contact, a training for heart and eye and ear, deep and wide-reaching in its formative influence, and which is nowhere else to be attained. Not one walk through her narrow streets but calls to mind the history of the world's greatest heroes. Monuments of all that is grand and glorious, in pagan as well as Christian civilization, meet you at every step. In retrospect we see the forum once more crowded with a motley multitude hanging on the lips of a Cicero or Hortensius, her senators seated in gravest consultation on measures to resist the open enemy thundering at the city's gates, or to expel the more insidious foe that lurks within her walls.

There are places that will ever be associated with all that is

best and purest in our nature, witnesses of heroic endurance and a faith stronger than death in its unflinching profession and practice, and there are places from which we recoil with horror, and whose annals of debauchery and sin we would fain erase from the history of the human race. And one there is, the grandest ruin of them all, the Coliseum, which bodies forth this double heritage of good and evil, and from its ivy-mantle walls tells at once the story of all that is gross and degrading, ennobling and saintly.

There are art galleries and halls of sculpture to delight the eye and instruct the mind, vast churches and rich shrines, which even from an architectural and æsthetic standpoint, command our highest admiration and esteem. Nay, even in this her day of decadence, when, as the peasant song of the Campagna puts it, "Rome, Rome is no longer what it was," when the queenly robes have fallen from her shoulders, and she sits by the sluggish waters of the Tiber, disfigured and begrimed by the inroads of modern improvements and socialistic ideas, she teaches an object-lesson of gravest import—the lesson that the dream of a united Italy was an empty phantom, and that Rome's only true greatness and prosperity rests on this, that she is the City of the Popes.

So far we have but looked on Rome as she appeals to the heart and intelligence of the ordinary traveller or lay student. But for him whom God has called to His sacred ministry and granted some spiritual insight into the things around him, how much deeper is the influence exercised by studying in the Eternal City. His work is done beneath the inspiring glance of Christ's Vicar on earth, and her basilicas, and catacombs, and shrines are so many open books wherein are written the brightest pages of the Church's history, practical lessons of Faith, and Hope, and Charity, perpetual incentives to noblest thought and deed in emulation of those who have so gloriously gone before us in this divinest of all works, the salvation of souls.

But let us not give too full a sway to the feelings which crowd in upon us as we turn in thought to the days of our student life. Let us imagine that we have reached the doorsteps of the North American College. An Italian servant answers our ring, and a

moment later we are bidden cordial welcome to Rome by the Rt. Rev. Rector. Equally cordial, but more demonstrative, is the welcome extended by the students. We at once feel at home, and the noon recreation finds "the newcomers" busily engaged in answering a hundred questions as to things and persons in dear America.

A few days of rest, and then when the novelty of our surroundings has worn away, there comes the incident which, of all others, marks the line of demarcation between our past and present life, the reception, if I may so call it, of the cassock, for it has, in the number of accidental changes it involves, something akin to the reception of the religious habit. In our home seminar,ies this does not mean so much. Every walk finds the seminarian of Troy and Baltimore once in civilian clothes, albeit his coat has attained a canonical length, and the stately beaver lends height and dignity to his youthful years. Then, too, his vacations are not necessarily marked by the use of the cassock. But in Rome it is quite otherwise. The cassock once assumed is worn throughout the whole course.

So great a change in our outward trappings naturally carries along with it a marked increase of external modesty, but there yet remains in our carriage an air of freedom and independence which says plainer than words that, even to the detriment of evangelical meekness, we are prepared to defend our rights within due limits. This fact is fully appreciated by the Roman rabble, and it is no uncommon occurrence to see a crowd of roughs insulting a band of Italian clerics, while *gli Americani* pass unmolested. Twice only did I witness anything to the contrary. One of these incidents will throw light on the reason for keeping at a respectful distance.

A band of Americans were walking two by two, as is the custom, across the large piazza in front of the Quirinal Palace, the residence of the usurping king. Suddenly two Italians headed straight towards our ranks with the intention of breaking through. But they had mistaken the character of the foe. In a second a strong right arm had shot forward into the face of the aggressor. "Don't stop the ranks," called out the prefect, and

without even getting out of step, the line moved forward to the broad marble stairway leading down to our dear little Via dell' Umiltà. For a rowdy the world over, the most effective means of persuasion is the knock-down argument, and from an American standpoint, I think, there would be a material change in the relations of Church and State, if Italian students saw fit to employ it occasionally against their assailants.

But great as is the change in our external appearance and despite the conclusion that might be drawn from the incident just related, greater still is the change that is effected in what regards our interior life. Let the words of a distinguished professor of theology bear me out in this assertion. "Your American student walks around as if he owned the college, but more docile, obedient, hard-working men I have never met among the students of any nation." Some perhaps may have acquired these virtues during their school-days at home, but for the majority they are the result of the deep religious spirit, the charity, the discipline which reign within the walls of the American College.

The life of a Roman student is not an easy one, but the life, too, of a zealous, earnest priest whether in city or country is essentially laborious, and attended with hardship and self-sacrifice, and well then it is that the preparation for the sacred ministry should not be wanting in things that are not pleasing to flesh and blood. To sweep and tidy one's own room and to be reprimanded when these duties are not faithfully performed, to be obliged to ask permission for even the smallest articles of clothing and sometimes to be refused, to be subject in a dozen little details to a prefect, appointed from our own or perhaps a lower class, to have our sermon publicly criticised in the refectory, to observe silence at meals and to lift our birettas in humble acknowledgment of a correction in our reading at table, to have each Sunday our companion for the week's walks assigned us, all these and innumerable other points of college discipline, are indeed hard in the beginning, and on English nights, as they are called in contradistinction to the nights when we are obliged to speak Italian in recreation, we often sang with special emphasis



MOST REV. JAMES EDWARD QUIGLEY,
Archbishop of Chicago.

first American Archbishop of Manila.



THE MOST REV. JEREMIAH HARTY, THE FIRST AMERICAN ARCHBISHOP OF MANILA.

THE appointment of Rev. Jeremiah Harty as Archbishop of Manila is in accordance with the policy of the authorities in Rome for reorganizing the sees in the Philippines, and appointing American bishops over them.

Father Harty was born in St. Louis, Mo., in 1853. He received his education at the St. Louis university, graduating in 1872. Afterward he took the theological course at St. Vincent's College, Cape Girardan, Mo. He was ordained at St. John's Church 1878 by Bishop Patrick J. Ryan, afterward Archbishop of Philadelphia, and was appointed assistant pastor of St. Bridget's parish, which position he held until 1888. Archbishop Harty's suffragans will be Bishops Rooker, Dougherty and Hendrick, all Americans.

and vigor the concluding words of a well-known darkey song, "Oh, why was I tempted to roam (Rome)."

And then when the winter nights have come with never a fire to warm our shivering limbs and the *scirocco* spreading its dampness round about till wall and desk are dripping with moisture, and we wrap our cloaks about us, and with desperate energy apply ourselves during the long evening study, from 5.15 till 7.45, to the task of mastering philosophy and theology, there are times when our hearts sink within us, and only the thought of our vocation and of the frail Visitandine nun who had suffered greater hardships in the narrow cell we now occupy, spurs us on to courage in our work. All this, as I have said before, is hard, but it was borne cheerfully and without a murmur, and after years have revealed the influence these trials exercised in the formation of our characters. What Roman is there who would not willingly undergo them again, and who, if asked as to the advisability of studying in Rome, would not answer by hearty congratulations to the young student, to whom his bishop had made this offer?

But we are once more giving too full a sway to sentiment and reminiscence, and deserting the work we had proposed ourselves, namely, to describe the life of a student of the American College.

First of all, to put the question as it has been often asked me, "What is the American College and who are its professors?" At the very outset I must remove a misapprehension. If by a college you understand a place where classes are held, and the classics or higher branches are taught, the American College is not a college at all; for if we except ecclesiastical chant and ceremonies, it has neither classes nor professors. For all instruction the students go to the Propaganda. The same remark applies to the Irish and Greek Colleges whose members also attend the lectures of the Propaganda, and to the German, Scotch, English, and other national colleges whose students go to the Gregorian University.

It is then simply a boarding house? Again our questioner is as far from the truth as in his first conjecture. The American

College is in the highest and fullest sense of the term a seminary where students who are supposed to be of more than ordinary ability are sent from the different dioceses of the United States to prepare themselves for the priesthood. A brief glance at its foundation and history, and the daily order of exercises, will give the best insight into its character and aims.

We owe to Pius IX. the college's foundation. It was at his suggestion that it sprang into existence, and it was his personal donation of \$40,000 that purchased the Visitandine Convent of Umiltà now occupied by the college. On December 8, 1859, the North American College was formally opened with a group of thirteen students. Some were already students of the Propaganda, and their uniform is that now worn by the students of that great institution. It was raised to the rank of *Pontifical* College by Leo XIII., Oct. 25, 1884. Without dispensation from the Pope only students from America are admitted into the College.

Inaugurated under the auspices of Mary Immaculate, the college has gone rapidly forward till its fourteen students of '59 have grown to over eighty.

But after all, the education of the class-room is not the chief advantage of studying in the Eternal City. As great theological learning can be, and is doubtless, acquired elsewhere, and I have met students of Innsbruck and Louvain, and even of our own home seminaries, who were fully the equals of our Roman doctors. But as I have said before, there is the collateral education of eye and ear and heart, the education of what Ruskin so aptly calls "associated thought," and this can be nowhere else so well obtained. We are brought in contact with and see the most intimate workings of that greatest of all institutions, even from a worldly standpoint, the Church. We become acquainted, sometimes personally, with the men who occupy places of trust and power in her various congregations, and living and studying, as it were, under the eye of the Holy Father, there grows up within us an unswerving, personal, enthusiastic love and attachment to Christ's Vicar.

Then, too, basilicas and catacombs, shrines and magnificent ceremonies are preaching a sermon ever eloquent, ever varied,

and ever fruitful. There is scarce a day of the ecclesiastical year unmarked by some great feast of white-robed martyr or saintly confessor, and sometimes these feasts crowd so fast upon each other, that we are obliged to attend the same day the first vespers of one saint and the second vespers of another, should we wish to satisfy our devotion to both.

But even in Rome it is not "all work and no play." The training and development of mind and heart go on apace, but there are hours of most enjoyable recreation, outbursts of fun that well bespeak our joy and innocence of soul. The gentle Father Faber has said that "a community without a joyful spirit lacks half its vital force"; and we read of Lacordaire and de Ravignan that when they first entered the Seminary of St. Sulpice they were surprised, if not scandalized, at the frequent laughter of the young seminarians. "Wait," was the answer given them, "till you have grasped the spirit of the house"; and we are pleased to learn that ere long the two austere Apostles of modern France had caught the contagion of their companions' merriment. Of this healthful, joyous spirit there was no lack among the Americans, nor were occasions wanting for its exercise.

The three months of August, September and October are passed among the Alban hills. During the year there are walks to the distant Janiculum or Tre Fontane; mornings spent in examining treasures of art or passed amid the cool shades of the Pincian; afternoons in the secluded Villa Mattei, or in the more public Villa Borghese. In the last-named villa we often indulged in a game of base-ball, and it was one such that led a writer in *Spaulding's Guide* to tell of a game he had witnessed in Rome, in which all the players were Italian monks! "They played like professionals, knew all the technical terms, but when I approached to inquire the source of their knowledge and experience, I found that, outside of base-ball parlance, they could not speak a single word of English." Of course it was one of our little tricks on the travellers. A more common form of the joke is to converse in Latin or Italian, till some group of sight seeing American or English misses have loaded us with all im-

agivable epithets, from lazy and dirty up, and then to put them to ignominious flight by using our native tongue.

And so the cycle of our years runs on. Each June sees a band of newly-ordained priests returning to the States, their places to be taken by fresh arrivals in November. We too are gradually mounting the ladder leading to the summit of the holy priesthood. Philosophy has given place to dogma, and ethics to moral theology, Greek to church history, and Hebrew to sacred Scripture and liturgy. The small tonsure of our initial orders has widened into the larger circle of the deacon, and the day at last dawns when in the mother of all Churches, the Lateran Basilica, we receive the power of offering the unspotted victim of propitiation, of loosing and binding the sins of the world.

There are hurried visits to favorite centres of devotion, hearty "Godspeed" from our fellow students who charge us with a hundred messages to the dear ones at home, and then, fit crowning for our Roman course, we go to beg a blessing at the feet of the Holy Father. Right gladly is it given, and with it words of admonition and encouragement to live forever in our memories, and as the aged Pontiff raises his hand in parting benediction, we feel as if we were receiving from the lips of Christ Himself the divine commission to go out and teach all nations.

The only other American College in Europe, but one with a distinct object, is the American College of the Immaculate Conception of the Blessed Virgin Mary at Louvain, Belgium, founded in 1857 by several American bishops, with the cordial consent of his Eminence the Cardinal Archbishop of Mechlin and all the Bishops of Belgium. The Holy See approved and blessed the new institution. The rules and constitutions have been approved by the Propaganda, and confirmed by Pope Leo XIII. The object of the college is to educate for the priesthood young Americans who are sent by their bishops to Louvain because of their special talents and aptitudes for theological studies, and to prepare zealous and able young men from Belgium and adjacent countries for the most arduous missions in the many dioceses of America. The students follow a three years course of theology at the Catholic University of Louvain.

The Supreme Court of the United States and Sectarian Institutions.

WE herewith give the full text of a decision of the Supreme Court of the United States which, in our opinion, is destined to have a far-reaching effect in shaping the policies of the various states and municipalities towards the eleemosynary institutions within their gates.

Under the influence of a wave of bigotry many charitable institutions, which have been organized to do a purely humanitarian work of relieving distress or of succoring misery, though under religious auspices, have been often placed in sore straits though the refusal of the civil authorities to grant them the financial help they have needed to do the work of the municipality. And this refusal has been because they have ventured to call to their aid the comforts and consolations of religion, though they have secured the results the municipality has asked. This movement originated largely among some ardent Evangelical spirits, and was taken up by the Evangelical Alliance and continued by the soi-disant "League for the Protection of American Institutions."

The true inwardness of this movement has been "shown up" by Rev. Alfred Young in a scathing article, entitled "Legislative Attacks on the Rights of American Catholics," which follows. The promoters of the movement, under a very thin disguise, first attempted to make Protestantism a state religion by securing an amendment to the National Constitution, the second section of which reads as follows: "Each State in this Union shall establish

and maintain a system of free public schools adequate for the education of *all* the children living therein between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and *the principles of the Christian religion.*" Failing in this, they determined to completely secularize every school, hospital, or eleemosynary institution, or else deprive it of municipal or state aid. In order to secure this latter end the following clause was submitted: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control." In this too they failed, but in their most desperate attempt to succeed they did create a whirlwind in which many institutions that were doing useful humanitarian work suffered. But now the end of all their machinations has come. The Supreme Court of the United States has forever settled the matter in declaring it entirely lawful for the District of Columbia to enter into contracts whereby it can pay out moneys to institutions to do a certain work in accordance with its charter, notwithstanding the fact that the Directors of such an institution are clothed in a religious garb, and profess the tenets of a definite religious faith. Justice Peckham, writing the decision, says that "Whether the individuals who compose the corporation under its charter happen to be all Roman Catholics, or all Methodists, or Presbyterians, or Unitarians, or members of any other religious organization, or of no organization at all, is of not the slightest consequence with reference to the law of its incorporation, nor can the individual beliefs upon religious matters of the various incorporators be inquired into."

The complete decision should be carefully read. It is based on the most impartial reasons, and animated by a perfect sense of justice to all shades of religious sentiment. It constitutes the closing chapter in the history of one of the bitterest perse-

cutions the Catholic Church has suffered at the hands of men who made it their boast that they were American citizens.

SUPREME COURT OF THE UNITED STATES

No. 76.—OCTOBER TERM, 1899.

Joseph Bradfield, Appellant, <i>vs.</i> Ellis H. Roberts, Treasurer of the United States.	}	Appeal from the Court of Appeals of the District of Columbia.
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[December 4, 1899.]

This is a suit in equity, brought by the appellant to enjoin the defendant from paying any moneys to the directors of Providence Hospital in the city of Washington, under an agreement entered into between the Commissioners of the District of Columbia and the directors of the hospital, by virtue of the authority of an act of Congress, because of the alleged invalidity of the agreement for the reasons stated in the bill of complaint. In that bill complainant represents that he is a citizen and tax-payer of the United States and a resident of the District of Columbia, that the defendant is the Treasurer of the United States, and the object of the suit is to enjoin him from paying to or on account of Providence Hospital, in the city of Washington, District of Columbia, any moneys belonging to the United States, by virtue of a contract between the Surgeon-General of the Army and the directors of that hospital, or by virtue of an agreement between the Commissioners of the District of Columbia and such directors, under the authority of an appropriation contained in the sundry civil appropriation bill for the District of Columbia, approved June 4, 1897.

Complainant further alleged in his bill :

“That the said Providence Hospital is a private eleemosynary corporation, and that to the best of complainant’s knowledge and belief it is composed of members of a monastic order or sisterhood of the Roman Catholic Church, and is conducted under the auspices of said church ; that the title to its property is vested in the ‘Sisters of Charity of Emmitsburg, Maryland’ ; that it was incorporated by a special act of Congress, approved April 8, 1864, whereby, in addition to the usual powers of bodies corporate and politic, it was invested specially with ‘full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of said corporation.’

“That in view of the sectarian character of said Providence Hospital and the specific and limited object of its creation, the said contract between the same and the Surgeon-General of the Army and also the said agreement between the same and the Commissioners of the District of Columbia are unauthorized by law, and, moreover, involve a principle and a precedent for

the appropriation of the funds of the United States for the use and support of religious societies, contrary to the article of the Constitution which declares that Congress shall make no law respecting a religious establishment, and also a precedent for giving to religious societies a legal agency in carrying into effect a public and civil duty which would, if once established, speedily obliterate the essential distinction between civil and religious functions.

“That the complainant and all other citizens and tax-payers of the United States are injured by reason of the said contract and the said agreement, in virtue whereof the public funds are being used and pledged for the advancement and support of a private and sectarian corporation, and that they will suffer irreparable damage if the same are allowed to be carried into full effect by means of payments made through or by the said defendant out of the Treasury of the United States, contrary to the Constitution and declared policy of the Government.”

The agreement above mentioned, between the Commissioners of the District of Columbia and the directors of Providence Hospital, is annexed to the bill, and is as follows :

“Articles of agreement entered into this sixteenth day of August, in the year of our Lord one thousand eight hundred and ninety-seven, by and between the Commissioner of the District of Columbia and the directors of Providence Hospital, a body corporate in said District, whereby it is agreed on the part of the Commissioners of the District of Columbia—

“That they will erect on the grounds of said hospital an isolating building or ward for the treatment of minor contagious diseases, said building or ward to be erected without expense to said hospital, except such as it may elect, but to be paid out of an appropriation for that purpose contained in the District appropriation bill approved March 3, 1897, on plans to be furnished by the said Commissioners, and approved by the health officer of the District of Columbia, and that when the said building or ward is fully completed it shall be turned over to the officers of Providence Hospital, subject to the following provisions :

“First. That two-thirds of the entire capacity of said isolating building or ward shall be reserved for the use of such poor patients as shall be sent there by the Commissioners of the District from time to time through the proper officers. For each such patient said Commissioners and their successors in office are to pay at the rate of two hundred and fifty dollars (250) per annum, for such a time as such patient may be in the hospital, subject to annual appropriations by Congress.

“Second. That persons able to pay for treatment may make such arrangements for entering the said building or ward as shall be determined by those in charge thereof, and such persons will pay the said Providence Hospital reasonable compensation for such treatment, to be fixed by the hospital

authorities, but such persons shall have the privilege of selecting their own physicians and nurses, and in case physicians and nurses are selected other than those assigned by the hospital, it shall be at the expense of the patient making the request.

"And said Providence Hospital agrees to always maintain a neutral zone of forty (40) feet around said isolating building or ward and grounds connected therewith to which patients of said ward have access.

"As witness the signatures and seals of John W. Ross, John B. Wight, and Edward Burr, acting Commissioners of the District of Columbia, and the corporate seal of the said The Directors of Providence Hospital and the signature of president thereof, this sixteenth day of August, A. D. 1897."

The contract, if any, between the directors and the Surgeon-General of the Army is not set forth in the bill, and the contents or conditions thereof do not in any way appear.

The defendant demurred to the bill on the ground that the complainant had not in and by his bill shown any right or title to maintain the same; also upon the further ground that the complainant had not stated such a case as entitled him to the relief thereby prayed or any relief as against the defendant.

Complainant joined issue upon the demurrer, and at a term of the Supreme Court of the District of Columbia the demurrer, was overruled and the injunction granted as prayed for (26 Wash. Law Rep. 84). Upon appeal to the Court of Appeals of the District the judgment was reversed, and the case remanded to the Supreme Court, with directions to dismiss the bill (12 App. D. C. 453). Whereupon the complainant appealed to this court.

Mr. Justice Peckham, after stating the facts, delivered the opinion of the Court:

Passing the various objections made to the maintenance of this suit on account of an alleged defect of parties, and also in regard to the character in which the complainant sues, merely that of a citizen and tax-payer of the United States and a resident of the District of Columbia, we come to the main question as to the validity of the agreement between the Commissioners of the District and the directors of the hospital, founded upon the appropriation contained in the act of Congress, the contention being that the agreement if carried out would result in an appropriation by Congress, of money to a religious society, thereby violating the constitutional provision which forbid Congress from passing any law respecting an establishment of religion (Art. I. of the Amendments to Constitution).

The appropriation is to be found in the general appropriation act for the government of the District of Columbia, approved March 3, 1897 (29 Stat. 665, 679). It reads: "For two isolating buildings, to be constructed, in the discretion of the Commissioners of the District of Columbia, on the grounds of two hospitals, and to be operated as a part of such hospital, thirty thousand

dollars." Acting under the authority of this appropriation the Commissioners entered into the agreement in question.

As the bill alleges that Providence Hospital was incorporated by an act of Congress, approved April 8, 1864 (13 Stat. 43), and assumes to give some of its provisions, the act thus referred to is substantially made a part of the bill, and it is therefore set forth in the margin.*

The act shows that the individuals named therein and their successors in office were incorporated under the name of "The Directors of Providence Hospital," with power to receive, hold, and convey personal and real property, as provided in its first section. By the second section the corporation was granted "full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the said corporation." The third section gave it full power to make such by-laws, rules, and regulations that might be necessary for the general accomplishment of the objects of the hospital, not inconsistent with the laws in force in the District of Columbia. Nothing is said about religion or about the religious faith of the incorporators of this institution in the act of incorporation. It is simply the ordinary case of the incorporation of a hospital for the purposes for which such an institution is generally conducted. It is claimed that the allegation in the complainant's bill, that the said "Providence Hospital is a private eleemosynary corporation, and that to the best of complainant's knowledge and belief it is composed of members of a monastic order or sisterhood of the Roman Catholic Church, and is conducted under the auspices of said church; that the title to its property is vested in the Sisters of Charity of Emmitsburg, Maryland," renders the agreement void for the reason therein stated, which is that Congress has no power to make "a law respecting a religious establishment," a phrase

** An Act to incorporate Providence Hospital of the City of Washington, District of Columbia.*

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That Lucy Gwynn, Teresa Angela Costello, Sarah McDonald, Mary E. Spalding, and Mary Carroll, and their successors in office, are hereby made, declared, and constituted a corporation and body politic, in law and in fact, under the name and style of the directors of Providence Hospital, and by that name they shall be and are hereby made capable in law to sue and be sued, to plead and be impleaded, in any court within the county of Washington, in the District of Columbia; to have and use a common seal, and to alter or amend the same at pleasure; to have, purchase, receive, possess, and enjoy any estate in lands, tenements, annuities, goods, chattels, moneys, or effects, and to grant, devise, or dispose of the same in such manner as they may deem most for the interest of the hospital: *Provided*, That the real estate held by said corporation shall not exceed in value the sum of one hundred and fifty thousand dollars.*

which is not synonymous with that used in the Constitution, which prohibits the passage of a law "respecting an establishment of religion."

If we were to assume, for the purpose of this question only, that under this appropriation an agreement with a religious corporation of the tenor of this agreement would be invalid, as resulting indirectly in the passage of an act respecting an establishment of religion, we are unable to see that the complainant in his bill shows that the corporation is of the kind described, but on the contrary he has clearly shown that it is not.

The above-mentioned allegations in the complainant's bill do not change the legal character of the corporation or render it on that account a religious or sectarian body. Assuming that the hospital is a private eleemosynary corporation, the fact that its members, according to the belief of the complainant, are members of a monastic order or sisterhood of the Roman Catholic Church, and the further fact that the hospital is conducted under the auspices of said church, are wholly immaterial, as is also the allegation regarding the title to its property. The statute provides as to its property and makes no provision for its being held by any one other than itself. The facts above stated do not in the least change the legal character of the hospital, or make a religious corporation out of a purely secular one as constituted by the law of its being. Whether the individuals who compose the corporation under its charter happen to be all Roman Catholics, or all Methodists, or Presbyterians, or Unitarians, or members of any other religious organization, or of no organization at all, is of not the slightest consequence with reference to the law of its incorporation, nor can the individual beliefs upon religious matters of the various incorporators be inquired into. Nor is it material that the hospital may be conducted under the auspices of the Roman Catholic Church. To be conducted under the auspices is to be conducted under the influence or patronage of that church. The meaning of the allegation is that the church

SEC. 2. *And be it further enacted*, That the said corporation and body politic shall have full power to appoint from their own body a president and such other officers as they may deem necessary for the purposes of their creation; and in case of the death, resignation, or refusal to serve, of any of their number the remaining members shall elect and appoint other persons in lieu of those whose places may have been vacated; and the said corporation shall have full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the said corporation.

SEC. 3. *And be it further enacted*, That the said corporation shall also have and enjoy full power and authority to make such by-laws, rules, and regulations as may be necessary for the general accomplishment of the objects of said hospital: *Provided*, That they be not inconsistent with the laws in force in the District of Columbia: *And provided, further*, That this act shall be liable to be amended, altered, or repealed, at the pleasure of Congress.

exercises great and perhaps controlling influence over the management of the hospital. It must, however, be managed pursuant to the law of its being. That the influence of any particular church may be powerful over the members of a non-sectarian and secular corporation, incorporated for a certain defined purpose and with clearly stated powers, is surely not sufficient to convert such a corporation into a religious or sectarian body. That fact does not alter the legal character of the corporation, which is incorporated under an act of Congress, and its power, duties, and character are to be solely measured by the charter under which it alone has any legal existence. There is no allegation that its hospital work is confined to members of that church or that in its management the hospital has been conducted so as to violate its charter in the smallest degree. It is simply the case of a secular corporation being managed by people who hold to the doctrines of the Roman Catholic Church, but who, nevertheless, are managing the corporation according to the law under which it exists. The charter itself does not limit the exercise of its corporate powers to the members of any particular religious denomination, but on the contrary those powers are to be exercised in favor of any one seeking the ministrations of that kind of an institution. All that can be said of the corporation itself is that it has been incorporated by an act of Congress, and for its legal powers and duties that act must be exclusively referred to. As stated in the opinion of the Court of Appeals this corporation "is not declared the trustee of any church or religious society. Its property is to be acquired in its own name and for its own purposes; that property and its business are to be managed in its own way, subject to no visitation, supervision, or control by any ecclesiastical authority whatever, but only to that of the government which created it. In respect then of its creation, organization, management, and ownership of property it is an ordinary private corporation whose rights are determinable by the law of the land, and the religious opinions of whose members are not subjects of inquiry."

It is not contended that Congress has no power in the District to appropriate money for the purpose expressed in the appropriation, and it is not doubted that it has power to authorize the Commissioners of the District of Columbia to enter into a contract with the trustees of an incorporated hospital for the purposes mentioned in the agreement in this case, and the only objection set up is the alleged "sectarian character of the hospital and the specific and limited object of its creation."

The other allegations in complainant's bill are simply statements of his opinion in regard to the results necessarily flowing from the appropriation in question when connected with the agreement mentioned.

The act of Congress, however, shows there is nothing sectarian in the corporation, and "the specific and limited object of its creation" is the opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the corporation. To make the agreement was within the discretion of the Commissioners, and was a fair exercise thereof.

The right reserved in the third section of the charter to amend, alter, or repeal the act leaves full power in Congress to remedy any abuse of the charter privileges.

Without adverting to any other objections to the maintenance of this suit, it is plain that complainant wholly fails to set forth a cause of action, and the bill was properly dismissed by the Court of Appeals, and its decree will, therefore, be *Affirmed*.

(True copy.)

Legislative Attacks

ON THE

Rights of American Catholics.

THE CONTEST AND BATTLE-GROUND OF THE FUTURE

BY REV. ALFRED YOUNG.

Says the *Congregationalist* in its issue of October 26: "The battle between Protestantism and Romanism (*sic*) is yet to be fought; and, if we do not wrongly read the signs of the times, it is to be fought on this continent, sooner, perhaps, and with more terrible earnestness than we have thought."

BE it so; we are agreed; but, in the name of justice and of our enlightened civilization, let the duel be one between reason and reason, history and history, doctrine and doctrine, principle and principle—a fair, honest, open fight, and, if Protestantism dares to accept the condition, with no favor. Let us have no fraud, no forgery, no un-American, secret, skulking methods of the midnight assassin, no firebrands of the incendiary, no social ostracism or political disfranchisement of fellow-citizens for conscience' sake, no violations of a freeman's right of domicile by Massachusetts "smelling committees," no combinations to effect a nullification of the constitutional guarantee of the freedom of religion, no setting up of a tyranny in this free land which would hamstring the opponent by depriving parents of their inalienable rights; in a word, no resort to methods of warfare which are damnable in the sight of God and of man, and which would stain the records of American history, whether successful or not, with an ineffaceable blot of disgrace.

But we fear it is not a high-minded and honest contest for intellectual and moral superiority that the *Congregationalist* is alluding to. The signs of the times point to quite another kind of battle as imminent—the contest inaugurated by various Protestant attempts to hamper us Catholics in the free enjoyment of our civil and religious rights as guaranteed to us, as well as to others, by our common Constitution. As is generally the case in warfare, whether of swords or words, one is the unprovoked or the provoking aggressor. Who is the aggressor in this impending conflict? Everybody knows it is Protestantism of a peculiar stripe. It is an unprovoked aggressor. It cannot be shown that we have ever attempted to obstruct or deny to Protestants their full and free civil and religious liberty. They have not dared, among all their misrepresentations of us and unfounded charges, even to accuse us of having done so. This Protestantism is the provoking aggressor. This article will rehearse enough evidence to prove that fact. Our self-constituted enemies dare not attempt to show just cause for the kind of conflict in which they are set upon forcing us to take the defensive part.

The intellectual and moral contest has always been waged ever since Protestantism came into existence. It is a necessary and, in its nature, if it has not been in its methods, an honorable struggle for the vindication of truth, and must go on. The result does not cause us any anxious fear. *Magna est veritas, et prævalebit.* If Protestantism possesses intellectual and moral superiority, if it surpasses Catholicism in its harmony with truth, justice, and charity, if it be a safer and more powerful defender of the rights of God and the rights of man, then we must go to the wall. If the contrary, then Protestantism must disappear.

Put forth your hand here, Brother *Congregationalist*, and attach your sign manual to the above, and we are with you ready for such a contest. And now, if you are an honest antagonist, lift up your voice and unite it with ours in calling out—Hands off! For, don't you see, standing out there on the field, and a little too close too, that Pharisaical hypocrite—the “National League for the Protection of American Institutions”? (*pace* the high and mighty *Independent*, who really cannot stomach such

vulgar, naughty words as Pharisee and hypocrite, though fitly spoken now as they were aforetime by the mouth of One yet higher and mightier). And cannot you see lurking behind him the League's secret masked auxiliary, "The American Protective Association," with hands already "damned for forgery and dripping with deceit," fumbling in his breast for the stiletto, and eager to rush out and stab us in the back?

You may say of this last-named miscreant, He is no hired masked assassin of ours. Well then, pray tell us, whose hired assassin is he? Won't you ask your Protestant brother, the Baptist *Christian Inquirer*, who lauds this satanic agent's political platform, including its call for the appointment of legislative "smelling committees," "to officially inspect convents and monasteries," and who, in these words, expresses its pious hope of the assassin's success:

"Well, theirs is a much better platform than either of the great political parties can get up. It is a platform of ideas, and not words merely. The order is said to number one million voters. A party with the above principles will go to victory like wild-fire" (issue of October 5).

Perhaps the Baptist *Christian Inquirer* may be able to tell us who it is that pays the blood-money.

You are shocked, no doubt, Brother *Congregationalist*, at hearing such an opprobrious epithet as *Pharisaical hypocrite* applied to the League for the Protection of American Institutions, of which the Rev. Dr. James M. King, Methodist preacher, is the active promoter and trusted secretary; whose programme is enthusiastically endorsed and repeatedly urged upon their readers by the entire Protestant religious press of the country; and on whose roll of members are to be found the names of many most respectable persons of unquestioned personal integrity. But the epithet is well merited all the same. A Pharisaical hypocrite is a false religious pretender, seeking, under the guise of an apparent zeal for the right and true, the accomplishment of base and unrighteous purposes. Such is the league whose hypocrisy we denounce. And here are our proofs.

The league is an association of Protestant religionists. The

names of some infidels, agnostics, and indifferentists may be found among its adherents, but only because they are willing to run with the hounds, if perchance they may aid in capturing the hated prey.

The hated prey is the Catholic religion, now prosperously speeding on its way of divine truth and charity, peacefully, righteously, full of self-sacrifice, infringing on the rights of no man, obedient to the laws, patriotically loyal to its heart's core, the friend, protector, and comforter of the poor, the weak, and the ignorant equally with the rich, the powerful, and learned, in all their manifold sorrows and sufferings of body and mind; whose doctrines are not only in perfect conformity with the fundamental principles of American liberty and rights, but also most vigorously uphold and defend them.

"Capturing the hated prey" means to obstruct the progress of the Catholic religion; to nullify its beneficent influence, and to hinder its numerical increase. Its enemies, interested in procuring its weakness or destruction, have hitherto failed in effecting their purpose, despite all the moral and intellectual influences they have unceasingly brought to bear, added to their practical faithlessness to the political contract expressed in the Constitution, Article VI. : "No religious test shall ever be required as a qualification to any office or public trust under the United States." The fact of this faithlessness of Protestants is notorious. There is plenty of evidence if called for.

The obstructive force of ignorant prejudice has been no less well understood and diligently fostered by calumnies and misrepresentations of Catholic doctrine and practice uttered in Protestant pulpits, in their religious newspapers, and through the active circulation of the vilest defamatory books and tracts.

They have received with open arms, and made use of, a horde of disgraced apostate priests and monks, and other disreputable characters posing as escaped nuns, whose pretended exposures of Catholic practices and convent life have befooled and debauched whole sections of the country. Protestant pulpits have been open to them from which to vomit forth their lies and indecencies before crowded audiences whose eagerness to drink in the

salacious recitals, and readiness to have their puerile fears and vindictive passions aroused, show to what a base intellectual and moral level their religious teachers have already reduced them. Even at this day the unholy welcome which this sort of literature receives at Protestant hands has been taken advantage of by the A. P. A.'s, who advertise and industriously circulate the vilest publications to defame the most sacred institutions of the Catholic Church.

Working to secure the same end are the well-known efforts of sundry Protestant societies of benevolence, established chiefly in favor of poor and abandoned, Catholic children, to whom they gave bodily succor at the price of the loss of all knowledge of their sacred religion. Do you not blush, O *Congregationalist*, at the sight of all these dishonorable manœuvres of your unworthy brethren?

Failing in all these efforts to down the Catholic religion, we are now confronted with this Pharisaical League which has precisely the same end in view under the thin guise of patriotism and the defence of American institutions. They carefully avoid mentioning either the name of the Catholic religion or their purpose to subject it to social and political persecution in any of their official documents. The omission is hypocritical.

But no one is deceived by the assertion that their association is neither partisan nor sectarian, saying it indeed, by meaning just the contrary. It is founded and inspired by anything but pure patriotic motives, and is plainly intended to inaugurate a Protestant, sectarian, religious and political crusade against Catholics, as the frank, undisguised interpretation of its spirit and aims by the entire Protestant pulpit and press proves beyond all question.

Their affectation of patriotic defence of what is neither threatened nor attacked as the end of their association is Pharisaical. Everybody knows the pretence is false. Overcome in every intellectual and moral contest, thwarted in all their attempts to put us under the ban by misrepresentation, calumny, and efforts to capture the rising generation of Catholics, they turn for help to the state, in the hope of bringing about, through

the enactment of obstructive and tyrannical laws, what their malicious and ignorant religious bigotry has not been able to effect.

In the pretensions of this League, and in all the support of it given by the united Protestant press and pulpit, we see the most evident proof of its Pharisaical, hypocritical character. They first raise a false alarm. "There must be no union of church and state!" Which implies that some one is attempting to bring that about. It is false. No such attempt is made or even thought of by any church or any political organization; unless, indeed, it be this disguised venture of theirs to renew the attempt made by the Evangelical Alliance in 1889 to unite the power of the state with their Protestantism in putting down the Catholic Church, as we shall prove further on.

Of course this League means, as abundantly evidenced by its friends and supporters in journals, sermons, Fourth-of-July orations, and by every other means of catching the ear of the public, that the Catholic Church is planning and plotting to bring about a union between itself and the state. Protestants ignorantly suppose that we would count such an union as an advantage greatly to be desired. They know what help it would be to them if they could succeed in establishing it in their favor. So they charge us with coveting the same support. There could not be a greater mistake. The only kind of union possible to effect would be such as Protestants seem quite satisfied to enjoy, and what they struggle to maintain in England, Germany, Norway, Sweden, and smaller principalities in Europe; one that reduces their churches to the position of a mere creature and tool of the state. We have no such slavish ambition. We are working to establish the kingdom of God and of his Christ in the hearts and minds of men, a kingdom of free souls who, "knowing the truth, are free indeed." No state shackles for us, if you please.

It must be owned, however, that the League and its friends have succeeded but too well in arousing the suspicions and fears of the unthinking multitude, that the charge is somewhat founded in truth, especially among the more ignorant classes of the South and West. With this false hue and cry industriously circulated, the malevolent spirits at the head of the League's secret ally, the

A. P. A. anti-Catholic order, have been able to draw into line a great number of dupes to serve their base purposes at the polls, there to politically assassinate their Catholic fellow-citizens, and thereby shamelessly violating the constitutional guarantee against the subjection of any candidate for public office to a religious test. In vain may the voices of the most trustworthy and eminent Catholics vehemently deny seeking any union of church and state. These conscienceless enemies go on, and will go on, shouting the old lie just the same. But Truth shall have her day. The Catholic Church is no creature of the hour, and she can afford to wait till that day shall dawn, bringing glory and exultation to herself and confusion of face to her enemies.

This hypocritical League has raised a second false alarm, to wit: For the state to aid sectarian educational and charitable institutions is to contribute to the destruction of social peace, of civil and religious liberty, and of the stability of the state itself. We first call attention to the deceptive use of the term "aid." It is false to say that the state was ever asked for or ever gave one dollar to *aid* educational or charitable institutions under the control of religious bodies. We are not quite prepared to say no Protestant religious body was ever so aided (their journals acknowledge they have been), but we unhesitatingly deny that the Catholic Church or any of her religious communities have been. We make this apparently surprising assertion in order to expose the hypocrisy of the League in employing the word "aid" in a false, misleading sense. Religion or sectarianism has never asked for aid as such, and never gotten it. All so-called "aid" by grants of money has been asked for, given, and applied solely to pay for the work the state declares itself bound in justice to pay for: an obligation founded on its own claims, from which arises a duty to do certain educational or charitable work itself, or to have it done by worthy agents among its citizens, whether religious bodies or not. Paying one's just debts of duty to honest laborers in one's own field is not granting them or their religion "aid." And they who falsely confess that they have been receiving such "aid" to their religion, in order to bring odium upon others, are hypocrites.

If the state has consented to engage religious bodies, Protestant, Catholic, or Jewish, to act as its responsible agents, it has done wisely and justly, knowing that thereby the same end is fully as well accomplished as by its secular officers, without just offence to any one, and all state interference with or abridgment of the religious rights of its citizens is avoided. The state abstains, as it should, from questioning the conscientious claims of its citizens. It admits them as presented, and so grants them what it has a perfect right to grant in consideration of those claims. The conscientious claim of the Catholic, and of some Protestants too, is that all parents, no matter what their faith, have a right to see that their children are educated in the religion they profess, that crime or poverty or other social disability cannot confer upon the state or any other organization or person the right to disbar any man, woman, or child from receiving the religious ministrations of their own faith, or the right to force other such religious ministrations upon them. All the efforts of this un-American League are flatly in contradiction of these principles of equal conscientious liberty.

If Protestants are prepared to forego the exercise of their rights in this matter let them, but the state has no right to demand that they should; and if ever we Catholics were to use our power through the state to force them to do so, contrary to their will, as they are now, at the beck and call of this League and its confederates, trying to force us to do, then we should richly deserve what they now deserve—the contempt and execration of every honest man who calls this free country his own.

But just look at the hypocritical anxiety of this League for the safety of the state. It calls out that the state must “save itself” (with the League’s help, of course) from the threatening encroachments of “sectarianism.” Does or does not that term mean “religion”? They dare not answer, for such an admission would make them show their hand. Dare they assert that the prosperity and general practice of religion is a “standing menace to the state”? Do they take American statesmen or the enlightened voters of this country for a lot of fools? What is to be gained by lying to the people like that? Is it not past

all question that no influence is equal to that of religion to secure national peace, freedom, and permanence? Are Protestants not sectarian? What so despicable as this hypocritical fawning upon the state at the expense of their own self-condemnation?

These double-tongued persecutors so manipulate their accusation about the state giving "aid" to sectarianism as to make it say to the popular audience: "These Catholics want the state to do what it cannot lawfully do—to teach religion in the schools." What schools? In the state schools? It is false. In our parochial schools? It is false. We protest against the right of the state doing anything, by word or mouth, by books or teachers, or by grants of money, *ad hoc*, to have any control or power or voice in the teaching of religion in any school.

But who did want, if they say they do not want now, that the state should take upon itself the teaching of religion in the public state schools? Who tried their utmost to induce the state to adopt Protestantism as the State Religion, and force the children of all other and no creeds, Catholic, Jewish, and Nullifidians of every sort, to be daily indoctrinated with a religious principle they repudiate as false—"The Bible is the only infallible rule of faith and practice"? These very jealous spirits we are denouncing. Feeling themselves unable to hold even their own against the fast-increasing intellectual and moral influence of the Catholic Church, and the active opposition to Christianity shown by the millions, we may say, of agnostics and infidels—nearly all the apostate children of Protestant parentage—they began years ago to force their "broad Christianity," as they called it, down the throats of those whose consciences rejected such a "broad humbug," as the Hon. Stanley Matthews, of the Supreme Court, styled it—Protestant as he was. How did they try to do this. By trying to force the reading of the Protestant Bible in the public schools, with the aid of the state law and the state policeman. One must have been a fool not to see the trick they were playing; to compel all children to hear the Bible read every day, so that they should be taught, and come to believe, that the only way to learn the true Christian faith and how to worship God is

to read the Bible. It was an infamous outrage upon the religious liberty of Catholics, Jews, and unbelievers, all free and equal American citizens, free from all domination over and interference with their conscientious convictions.

Catholics felt and resisted this covert attack upon the fundamental principles of the faith of their children. It was not the mere reading of the Bible, or even of the Protestant version, that aroused their opposition; it was the assumption of the Protestant, anti-Catholic principle taken for granted as the reason for having it read at all. And to enforce this principle they appealed to the then universal respect in which Protestants held the Bible, and in the same breath denounced our objections with the old falsehood, that we did not believe in the Bible; that we were not allowed by the church to read it—one of the most astounding lies that was ever perpetrated. "Rally to the support of the Blessed Book which these papists fear and would burn!" was their war cry. And surely their success in humbugging their ignorant people, so effectively and for so long a time as they did, is one of the most astounding facts in the history of their dishonest attacks upon us. If any sense of shame is left in them, with what confusion of face must they to-day look back upon this iniquity? Who now is shown to be the friend, the true believer in and guardian of the Bible?

They utterly failed in this attempt to make a practical and most effective union of the Protestant "church" and state, as everybody knows. Their real intentions being exposed, the clear-headed and fair-minded American people of all and of no faith scorned to dishonor themselves by collusion with such a nefarious design. But what a wail of disappointment and spiteful incrimination of the motives of Catholics went up through the length and breadth of the land from Protestant pulpits and the Protestant press!

Then they began their plot to secure the same end in another way, leaguering themselves together in politico-religious secret lodges, and in bands with high-sounding, patriotic American titles, to bring pressure upon the government to pass laws and constitutional amendments which would block the progress of

the Catholic Church, and hamper us in the free exercise of our parental rights and religious liberties. For many years previous the Evangelical Alliance had been doing this dirty work, and attempted to drive just such another amendment to the Constitution through Congress under the leadership of the same man, Rev. Dr. James M. King, Methodist minister, who is the real founder and master-spirit of the National League. This was in 1875, and James G. Blaine presented the bill in the house, but he slyly kept silence when the vote was taken. The Alliance tried it again in 1889, and we have before us a printed stenographic report of the hearing given its advocates before the Senate Judiciary Committee, Senator Henry W. Blair being its chairman. The whole report is occupied with virulent and calumnious attacks upon the Catholic Church, the Papacy, the Jesuits, and our educational and charitable institutions by the active agent of the Alliance and other Protestant ministers. They did not scruple to make use of garbled and even out-and-out forged "extracts" from eminent Catholic writers. In their speeches both Rev. Dr. King and Rev. Philip S. Moxom, of Boston, offered in evidence of their absurd charge that the Catholic parochial schools "produced" a vast majority of the illiterates, paupers, and criminals of the country, the fraudulent table of statistics manufactured by Dexter A. Hawkins, and still more fraudulently tinkered by the Hon. John Jay. This fraud had been already exposed in *The Catholic World*, April, 1884, of which magazine their speeches showed they were lynx-eyed readers. A further and more minute exposure was made by the present writer in the *Freemen's Journal*, November 29, 1890, and in the *Independent*, January 15, 1891.

The report proves beyond all doubt that the amendment they then proposed was an artful attempt to compel the state to teach the vague "principles of the Christian religion," as so formulated in their proposed amendment; which Protestants would be satisfied to have taught in the public schools, and thus either disbar all Catholic children from entering them or expose themselves to the danger of being Protestantized, just as now they are in danger, in common with Protestant children, of being

secularized and alienated from their Christian faith in the state schools in which all religion is tabooed.*

We copy this provision embodied in the proposed amendment :
"Section 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of *all* the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, *and the principles of the Christian religion.*"

Then follows the prohibition against any State according money to any "sectarian school or institution."

These fiery, unscrupulous bigots discovered that they had overleaped the mark. A certain Rev. J. O. Corliss, a Protestant minister, and a Professor Alonzo T. Jones, of Michigan, quoting largely from the Hon. Stanley Matthews—all Protestants—pricked the beautiful bubble the Alliance was blowing; and it was quite evident, when the committee rose, that the whole thing was an ignominious fiasco. The foundation of the League immediately after, proposing a new amendment with the provision obliging all states to teach the "principles of the Christian religion" left out, proves that the game for uniting church and state by Protestants was up; all their fatuous lying labor lost. And now they shamelessly turn round and falsely accuse us of just what they were foiled in attempting to do in their own favor. Before the struggle comes at the polls we Catholics should reprint and circulate that damning report over the whole country. Nothing could more effectually expose their base hypocrisy.

But who shall worthily picture the pitiful dismay, the woe-begone countenance, the snarling, disappointed rage of these plotters, defeated of their cherished hopes, and with all the

* *Religion and Schools.* Notes of Hearing before the Committee on Education and Labor, United States Senate, February 15 and 22, 1889, on the joint resolution (S. R. 86) proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools. Washington : Government Printing-office.

venom of their calumnies and forgeries, intended to defame the Catholic Church, poured out to the last drop, to be obliged to listen to the following "unkindest cut of all" from the Hon. Justice Matthews, quoted by Professor Jones, who, with Rev. Dr. Corliss, exposed their designs and opposed the amendment, backing up their argument with the names of two hundred and fifty thousand petitioners opposed to its adoption, Justice Matthews, after taking unnecessary pains to affirm his Protestant faith, thus discoursed, as quoted by Professor Jones :

"I know the Protestant prejudices against the Roman Catholic hierarchy and the Roman Catholic system of faith. But I am bound to look upon them all as citizens, all as entitled to every right, to every privilege, that I claim for myself; and further, I do in my heart entertain the charity of believing that they are just as honest and just as sincere in their religious convictions as I am. I will say further, that from the study I have made, as time and opportunity have been given me, of the doctrinal basis of the Roman Catholic faith, I am bound to say that it is not an ignorant superstition, but a scheme of well-constructed logic, which he is a bold man who says he can easily answer. Give them one proposition, concede to them one single premise, and the whole of their faith follows most legitimately and logically, and that is the fundamental doctrine of what the church is, what it was intended to be, by whom it was founded, by whom it has been perpetuated, being the casket which contains to-day, shining as brightly as before the ages, the ever-living, actually present body of God, teaching and training men for life here and life hereafter.

"Now, that is the doctrine of the Roman Catholic Church; that is the doctrine that is believed in by the Roman Catholic people; believed in sincerely, conscientiously, under their responsibilities, as they understand them, to answer at the bar of Almighty God in the day of judgment, according to the light they have received, in their own reason and their own conscience; for you must bear in mind that the process by which a Roman Catholic attains his faith is the same by which we do. We seem

to make a difference, in that respect, as if a Roman Catholic believed in his church in some other way, by some other organs than those which a Protestant uses when he comes to his convictions. Why, there is no compulsion about it; it is a voluntary matter; they believe or not, as they choose; there is no external power which forces them to believe. They think they have sufficient reason for their belief; it may be an insufficient reason, but that doesn't make any difference to you and me; it is their reason, and that is enough.

Now, they have—at any rate so far as the impersonal spirit of jurisprudence is concerned, so far as the presiding genius of the civil law is affected with jurisdiction, so far as that artificial reason which consists in the collective wisdom of the state can take any notice—civil rights and religious rights equal to yours and mine.

“Protestants have no rights, as such, which do not at the same time and to the same extent belong to Catholics, as such, to Jews and infidels too. Protestants have a civil right to enjoy their own belief, but they have no right in this respect to any preference from the state or any of its institutions. It is not a question of majorities against minorities, for if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all. It is against the predominance and power of majorities that the rights of conscience are protected, and need to be.”

Poor Senator Blair, the chairman of the committee, suffering from an aggravated attack of Jesuitophobia, and his worthy compeers, the Rev. Drs. King, Moxom, Gray, Dunn, Morris, and the rest of the defeated plotters—how they must have squirmed as they sat there forced to listen to such plain, honest, just, straightforward, unhypocritical, upright, and true American doctrine as that! No wonder they hadn't another word to say, and that, when the quoted words of Justice Matthews were ended, we should read: “The committee then adjourned.”

Failing to force their Protestantism into the common schools, and to establish Protestantism as a state religion, now, in their

fixed determination to obstruct and, if possible, overthrow the Catholic Church in America, they are willing to pay the Judas price of betraying the faith of their own children and sacrificing them to the Moloch of secularism, provided they may thereby stop by ever so little the favor which the Catholic Church is evidently gaining in the eyes of fair-minded Protestants and unbelievers; and thwart the astounding and unlooked-for advances she is making, not only in numbers and religious influence, but in all the fields of social, scientific, intellectual, and moral life and progress.

In their despair they cry out: "Stop the Catholic Church! Come, O state, to our aid! Secularize all schools, all prisons, all reformatories, all charitable institutions, even the hospitals of the sick and dying! Shut out from them their God and their faith! They won't take our Protestantism. Well, then, they shall not have any religion at all, and we are prepared to take the plunge and go down into the abyss of atheism, with all that is ours, if we can only drag the Catholic Church along with us to the same fate!"

It was evident that the failure of the attempt to make a union of church and state by the Evangelical Alliance, through its efforts to pass a constitutional amendment obliging the teaching of the "principles of the Christian religion" in all schools, was precisely due to that provision. It was the second attempt made by this body, as we have shown. Why did it not make a third? Because they knew that their attempt as *Protestants* to throttle the Catholic Church had been detected, the Alliance being undisguisedly Protestant and anti-Catholic in all its aims and methods. So they resolved to drop the pretension to gain their ends as religious antagonists, and pose simply as a band of loyal patriots shouting out that the American state and its institutions were in danger, and that the Pope, the bishops and priests of the Catholic Church were attacking them and bent on their destruction. That accounts for the foundation of the "National League for the Protection of American Institutions," organized the same year, immediately after the signal defeat and discomfiture of the Alliance. We say again, as has been well proved, that their title

is the proclamation of a false and unfounded issue. Nobody is attacking American institutions, and no "League" is needed to protect them. The verbal concealment of their religious animosity and aim, and their pretence of being inspired solely by patriotic motives, is a cloak of hypocrisy. Their own aiders and abettors have boldly torn aside the mask and shown them up in their true colors. The League is nothing else but the Evangelical Alliance under another name. It is true they have realized how futile would be the hope to bring about the constitutional adoption of Protestantism as the state religion, to be forced, willy-nilly, down the throats of the people, and so they contented themselves with framing a new proposed amendment, quietly leaving out the provision obliging the teaching of the principles of "Protestant" Christianity, or, as Mr. Blair put it in committee, "the principles of the Christian religion so limited as to specifically and emphatically exclude the Christian principles of one or two *sects*."

So we have their original plan of attack upon the Catholic Church by invoking the aid of the state modified and disguised in this fashion :

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

Further comment upon their definite purpose than we have already made is unnecessary to prove that they have none other but to make an organized attack upon the rights and privileges of Catholics. Since its foundation the League has not been idle ; circulating documents by the tens of thousands, securing articles in newspapers, and sermons from preachers, who have industriously poisoned the minds of their hearers with such calumnies against the Catholic religion as might serve their purpose.

Attacks on the Rights of Catholics.

By REV. ALFRED YOUNG.

SECOND ARTICLE.

WE have abundantly proved in a former article that the spirit of the present anti-Catholic movement, inaugurated years ago by the Evangelical Alliance, and since being vigorously pushed by its *alter ego*, the National League for the Protection of American Institutions, and its secret ally, the A. P. A. "order," is a spirit of religious intolerance and jealousy. There is no blinking that truth. If they avoid verbally acknowledging their persecuting intent in their official documents, it is fully confessed for them by all their orators, writers, and agents. But the pretence, made from the beginning, has been that the question is a purely political one, and that they have had no purpose in view except to save the country from dangerous political encroachments made by the Roman Catholic Church in the persons of its spiritual rulers and its people. As we proved, they had the audacity to accuse us of being political plotters for union of church and state in the very same breath they were spending to make Protestantism the religion, "as by law established," to be taught in all the public schools of the country.

Any question involving the safety and well-being of the state evidently belongs to the domain of politics. But if there be any truth whatsoever in this cry of "danger and menace to the state," we may well ask: Where, then, are the politicians, the statesmen, all this while? It is now many years since these cries were first heard. Are they deaf, or are they so lost to all sense of their

duty to their country, that they can stand by and see our glorious Republic and its institutions totally destroyed without making any effort to save them?

Who are the only true patriots left in the land to raise the warning cry? Who are the only wise to realize the danger? Who are the only brave to rush forth, and with their own arms uphold the tottering "palladium of our national liberties"? Who are they? Only some Protestant ministers; and of that ministry of what sort are they? Are they its noblest men, its most learned theologians, its most acute philosophers, and the most eminent before the nation for their patriotic words and deeds? Very far from it.

The only hope to save the country, say these religionists, is to amend the national and state constitutions.

The Constitution of our country is its very heart; the source of its unity and strength. The danger to the political life and health of the Republic must be grave indeed when that supreme source of its vitality needs doctoring by tonic or sedative amendments. And certainly should there be need, the work of diagnosing the gravity of the case, of administering the proper remedies should be committed, as it rightly belongs, to statesmen of competent science, of long and tried experience, of unquestioned honor and justice, and not to a self-constituted, cabal of politico-religious quacks. Nobody has appointed them as watchmen on the ramparts of the citadel of American liberty.

And yet just such have been the men who have for years arrogated to themselves the right and duty to judge of the national need, and to take upon themselves unasked the working of tinkering the Constitution of these United States; pestilent intermeddlers with high and grave duties not within their competence, whose advice nobody has sought, and whose forcible intrusion of it into the halls of Congress was an insult not only to the country's accredited, honored and worthy statesmen but to the whole nation. It was this class of would-be Constitution-tinkers who stirred up General Grant to recommend an amendment to their taste in his message to Congress in 1875, and who got James G. Blaine to propose such an one for them in the House of Repre-

sentatives, which was defeated in the Senate. We have also already noted their second attempt in 1889, and showed how they then endeavored to make a union between the Protestant "church" and the state.

In the official report of the hearings given the advocates of this second proposed constitutional amendment, which we see is honestly entitled as being a report of hearings before the committee on the "joint resolution proposing an amendment to the Constitution of the United States respecting *establishments of religion* and free public schools," we find that not one statesman of the land appeared to say a word in its favor.

Passing strange, we say again: the very life of the country in imminent danger—a danger so grave as to call for the most heroic of all remedies—*un dernier ressort*—a change in the national Constitution of the United States—and not one statesman, not even a pot-house politician, to be found in the length and breadth of this mighty and vast country who was brave enough, loyal enough, self-sacrificing enough, everything-else enough, to stand up and say one word to avert the peril. Who were the chosen spokesmen for the alleged body of distinguished, learned, and patriotic representative citizens to reveal to the supreme governors and lawgivers of the nation the threatened danger to the state, and to teach them how to perform their duty? No one but these self-appointed alarmists themselves. And who were they, pray?

All were Protestant ministers of no eminence, except as being notorious religious bigots, and—a woman from Boston. Here are the names of these self-elected saviours of the country:

Rev. T. P. Stevenson, of Philadelphia ;
Rev. James M. King, of New York ;
Rev. George K. Morris, of Philadelphia ;
Rev. Philip S. Moxom, of Boston ;
Rev. James M. Gray, of Boston ;
Rev. James B. Dunn, of Boston.

We leave the Bostonian Amazon to name herself.

What an array of master minds! How grateful the whole people should be to these noble, self-sacrificing patriots, these eminent scholars in jurisprudence, in constitutional law, and in the science of political economy, for their generous efforts to save the country! But alas! to what a deplorable condition of abject supineness and indifference to the threatened destruction which they wofully prophesied would come upon it if their advice was not heeded must the home of the brave and the land of the free be reduced when, despite all their plaints and threats, their prayers and imprecations, their display of calumnious and fraudulent documents, the country refused to be saved by them, sent them about their business, and isn't saved yet!

What eminent jurists, men of superior learning and wisdom, men of calm, unprejudiced judgment have thought of similar proposals for tinkering the Constitution is to be found in the pages of the *Independent* for January 10, 1889. Among the communications it received from such prominent and worthy persons in reply to an editorial query on this subject we quote the following:

Hon. George Bancroft said:

"I have your letter asking what changes had better be made in the Constitution. I know of none; if any change is needed it is in ourselves, that we may more and more respect that primal law."

Justice Bradley, of the Supreme Court, said:

"I beg leave to say that I would have no change in the Constitution. I think it a most happy arrangement that sudden whiffs and gusts of popular feeling are not always able to execute and carry out the rash purposes with which they are inspired."

Justice Gray, of the United States Supreme Court, said:

"I am so old-fashioned as to think that the Constitution, administered according to its letter and spirit, is well enough as it is. And I am of the opinion of the late Governor Andrew, that it is not desirable to Mexicanize our government by proposing constitutional amendments as often as there is supposed to be a disturbance in its practical working."

Justice Blatchford, of the same Supreme Court, said :

"I am satisfied with the Constitution as it is; it cannot be bettered. Constitution-tinkers are in a poor business."

Both the other two correspondents, Mr. John W. Burgess, professor of constitutional law in Columbia College, and Francis Wharton, LL. D., expressed their views in similar terms.

A question similar to the present one was up before the United States Senate in 1829, when the Senate committee reported as follows : "It is not the legitimate province of the legislature to determine what religion is true or what is false. Our government is a civil and not a religious institution. What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens however small. Despotism may invade those rights, but justice still confirms them."

In the report of the hearing given the would-be tinkers of the Constitution sent in 1889 by the Evangelical Alliance and other self-constituted defenders of the country to petition Congress against the encroachments of "Romanism," we find Senator Payne asking the Rev. Mr. Corliss :

"Have any of the prominent men that you have spoken of advocated the proposed change in the Constitution?"

Rev. Mr. Corliss replied, "None."

But this assertion of ours, that there have been no statesmen in it, would seem to be flatly contradicted by the array of highly respectable names these Protestant ministers of small repute exhibit on their rosters of the common rank and file in their Alliance and League battalions; and more especially in the notorious fact that the Republican party, as such (the evidences of which we shall give further on), endorsed their cry of danger to the state ever since 1875, and agreed with them as to the source from whence the peril was to be apprehended, as expressed both in its national and state conventions, and by the voice of three of its elected presidents. Did not the Hon. James G. Blaine introduce their constitutional amendment bill in the

House? Have there been no statesmen worthy of the name in the Republican party all these years?

The explanation of this apparent proof to the contrary of our assertions is not difficult.

As for the boastful list of respectable names they parade, the number of such as cannot be easily certified as well-known religious anti-Catholics, subscribing as such, or as being Republicans induced to give their adhesion for politically partisan motives, is insignificant. Some have no doubt given their names from purely patriotic motives, deceived as to the real intent of the League. They boast of having secured the name of *one* Catholic. It is not the first time persecutors have found his like as willing to serve their ends. As for the sympathy of the Republican party, it first of all held in its bosom these mischief-making preachers, and a contingent of no small number of those like unto themselves commanding the useful political service which the entire Protestant religious press could render. United to this literary propaganda we to-day see added a lot of fanatical sheets, clamoring for the enactment of un-American penal laws as the only remedy for real or fancied abuses, rivalling their compeers in their calumnious attacks upon the Catholic Church, and in the proclamation of false, unfounded issues.

The leaders of the Republican party were not slow to see the advantage of the support offered, and to make use of it as a political expedient, especially as it was to be bought at the very low price they intended to pay for it—a pitiful price, indeed, as events have shown. They were willing to re-echo the cries of “Danger to the state!” “Down with foreign, ecclesiastical, ignorant, won't-be educated, superstitious, ambitious, fanatical, pope and priest-ridden Catholics who are set upon its destruction!”

“Oh, yes! cry aloud and spare not!” was the encouraging response of the Republican party. “Count upon us. We will back you.” And the rest of the cheap price for their votes was paid by furnishing James G. Blaine to introduce their amendment bill in the House, and putting Henry W. Blair as chairman of the committee to sit and listen for a few hours to the slander-

ous outpourings of six Protestant ministers, and a petulant exclamation from a Boston woman. Not one representative or senator of either party showed his face before the committee to endorse the appeal of these calumniating preachers. No ; not one, even, to make a faint show of appearing to have remembered their party's pledges. How shamefully indecent of them to slink out of sight and leave these poor and mean-souled advocates to fight the whole battle in its most critical hour all alone !

What Mr. Blaine thought of the necessity of rallying to the support of the country against Roman Catholic aggression was seen when he numbered himself among the " silent ones " at the vote in the House taken on August 4, 1876. The whole business has been nothing but buncombe on the part of the Republican party. The very large vote of the House in favor of the amendment, despite Blaine's silent company and the absentees, was only buncombe. Its defeat in the Senate was well understood beforehand.

These befooled ministers and their followers and claqueurs never seemed to realize what sort of a dangerous weapon they, in their arrogance of attempting to drive the country into satisfying their religious bigotry, had ventured to handle. Such as they, indeed, to take upon themselves the framing of a constitutional amendment which would impose a limitation to their individual sovereign rights upon the several States ! The whole thing was an absurd farce. They were, however, permitted to play their little game to keep them in good humor, and hopeful of riding down their religious adversaries seated upon victorious chargers which the Republican party pledged itself to supply to them at government expense. But, when, booted and spurred, they were ready to mount, lo ! the steeds were not forthcoming. The Republicans astutely worked the scheme for all it was worth, and it cannot be denied that they made good political capital out of it ; but talk is cheap—very cheap, Brother King and company, and we hope you are beginning to find it out.

The whole country now knows full well that the question these jealous enemies of the civil and religious liberties of their Catholic fellow-citizens have excited and forced upon its notice

is not a political, but a religious one. Religious jealousy and sectarian animosity are at the bottom of the whole movement. They would stir up and foment a religious persecution, if they could, without regard to the consequences. They would sacrifice the national peace, the national freedom of conscience, the very existence of the Republic itself, upon the altars of their fiery religious bigotry, sooner than be foiled of their infamous purpose.

All their talk about the possible danger to the state from any doctrine, purpose, or institution of Catholics (and that is the only source of danger they pretend to have found), is a mere cloak to hide their persecuting intent. They know their charges are false. They have been confronted time and again with proofs of the fraudulent character of the statistics and other false and garbled documents they have adduced in evidence to bolster up their slanders. All to no purpose. We have wasted our breath. They go on just the same, repeating the same old exploded lies. They will admit nothing we say of ourselves, or in denial of their accusations, as truth. And for the best of reasons: they are not in search of the truth. If those to whom they appeal for help to carry out their designs were to say to them: "We will fully investigate your charges. We will examine, these accused Catholics, their religion, the policy of their spiritual government—in a word, we will find out first *all about them*, for we hold that no man should be condemned unheard and untried," that would be the last of their appeal to such just judges; knowing well that their iniquity would be discovered and their malicious intent laid bare. Calm, free, fair, just investigation is what they fear. That was a dangerous piece of advice for the interests of Protestantism which the *Congregationalist* of October 26 last, gave to its clerical readers, at least to those whose animosity to the Catholic Church is simply due to their ignorance of it:

"Our pastors ought to make themselves familiar with the nature, extent, and purpose of this new (*sic*) movement in the Roman Catholic Church. They ought to study the literature of Romanism, to read its magazines and papers, to make themselves acquainted with the organizations of the church, their methods of working and their spirit."

Would to God that not only their clergy, but that their people too, would take that advice, and study us well! That would soon end all contest between Protestantism and "Romanism." We say it, and are as sure as the sun shines in the heavens, that Protestantism, as claiming to be the true expositor and guide of Christianity, and as the system upon which our civilization is to be advanced to a higher intellectual and moral plane, dare not admit Catholicity to an equally full, free, and fair investigation. Ignorance of the Catholic Church is its only hope of self-preservation.

False as we know all their accusations to be, despicable as is their whole stock in trade, industriously deployed before the gaze of the ignorant multitude, they find themselves only too successful in deluding; sure as we are of the ultimate triumph of the right and true, to their everlasting confusion of face; nevertheless we Catholics are ever ready for the deepest scrutiny of all that we are, all we believe, all that we have at heart for life and death. We have no fear of anything but ignorance, prejudice, and deep-seated malice. Turn on the light! we cry. We are all open to view. We have no oath-sworn secret orders or council chambers impenetrable to the public gaze. We say all this inviting, and even courting, criticism; grievous and abhorrent as it is to one conscious of his unstained honor to feel called upon to prove it. So we, conscious of the sanctity of our faith, of our unblemished conscience in face of the bitterly unjust accusations made against us by such unscrupulous enemies as this age has brought upon us to meet, feel overwhelmed with shame and indignation as might an innocent maiden throttled by a drunken policeman on the charge of being a street-walking prostitute, haled to the police-court, and commanded under threats of imprisonment with filthy criminals to submit to the intolerable outrage of a medical examination to prove her unviolated virginity.

So it is with us. Nothing but the deeply reverential respect in which we hold our most sacred and pure religion, and our determination to shield it from being dragged as a criminal into the arena of politics to be examined by these indecent brawlers, can

explain the heroic silence we have imposed upon ourselves in face of the most exasperating assaults upon our civil rights, and maddening insults to our honor. And no polluting hand shall touch it now with impunity.

A most important fact now deserves a thorough ventilation; viz.: that from the beginning of the efforts of the Evangelical Alliance down to the latest manœuvres of the National League, in combination with the avowed politico-religious assassins, the order of the A. P. A.'s, the Republican party first of all acted as godmother to this anti-Catholic crusade, has since nursed and fostered it, and is to be held responsible for the power that it had been able to wield at the polls for a time.

The Alliance and the League solemnly declare that they are non-partisan. Although in fact they deserve to be looked upon as mere tools for the use of the Republican party, we are disposed to believe that, while serving that party's ends, they are not averse to welcoming into their ranks any anti-Catholic Democrat who will help them to serve their own. There are plenty of such, as experience has shown, who have ruthlessly slaughtered their own Catholic candidates at the polls, and lent their votes to down any state legislative measure looking to the enfranchisement of Catholics and the removal of obstructions to the full and equal enjoyment of their civil and religious rights. Our readers who are interested in knowing the proofs of this assertion are referred to an article in the *American Catholic Quarterly Review*, January, 1881, by the late Dr. John Gilmary Shea.

That the Republican party made good use of the popular anti-Catholic prejudice and ignorant fears skilfully fostered for many years by the Protestant religious press and pulpit is beyond question. In his message to Congress, December 7, 1875, President Grant earnestly recommended just such a constitutional amendment as the League has been pushing for, and in his notorious Des Moines speech, in 1876, though the Catholic Church is not mentioned by name, the universal Protestant interpretation of the same, and the enthusiastic hurrahs given in their religious press, show that they had given him the cue for his attack upon it. When he prophesied, as our brother the

Congregationalist has just done as his echo, that there would be another contest in the near future for national existence, his own personal religious bigotry, and the fact that he was speaking for the accepted anti-Catholic policy of his political party, needed no Daniel to interpret which combatant he credited with possessing all the patriotism and intelligence of the country, and which one he was base enough to calumniate as "superstitious, ambitious and ignorant." When further on in his speech he called upon the people to "resolve that any child in the land should get a common-school education, unmixed with atheistic, pagan, or sectarian teachings. Keep the church and the state for ever separate," he was accepting for himself and his party the hypocritical inuendo that "sectarian" teaching in schools was dangerous to the state, and that Catholic religious teaching was especially so; and further, that we were working to secure a union between church and state.

The Republican Convention at Saratoga, September 8, 1875, resolved:

"The free public school is the bulwark of the American Republic. We therefore demand the unqualified maintenance of the public-school system, and its support by equal taxation. We are opposed to all sectarian appropriations, and we denounce, as a crime against liberty (*sic*) and republican institutions, any project for a sectarian division or perversion of the school fund of the State."

There we have the same false issues brought up again to hoodwink the "intelligent voter."

The Republican National Convention at Cincinnati, June 15, 1876, declared:

"The public-school system of the several States is the bulwark of the American Republic, and *with a view to its security and permanence* we recommend an amendment to the Constitution of the United States, forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

President Hayes, in his letter of acceptance, said of that resolution:

"It should receive the hearty support of the American people. Agitation upon this subject is to be apprehended until, by constitutional amendment, the schools are placed beyond all *danger* of sectarian control or interference. *The Republican party is pledged to secure such an amendment.*"

President Garfield, in his letter of acceptance, July 12, 1880, said :

"It would be unjust to our people, and *dangerous* to our institutions, to apply any portion of the revenue of the nation or of the States to the support of sectarian schools. The separation of the church and state in everything relating to taxation should be absolute."

In all these pronouncements we see the same old bid for votes made by the Republican party, founded on the same old calumnies and false issues. The temper of the people in 1876 had been so successfully aroused by the constant exhibition of these religious bugaboos that even the Democrats were afraid to keep silence, and their national platform, adopted at St. Louis, June 28, 1876, while avoiding the attack upon States' rights by recommending the proposed national constitutional amendment, echoed the Republican clap-trap about the preservation of the public schools and "No union of church and state !"

As already stated, James G. Blaine introduced this constitutional amendment adopted as the war-cry of the party in the House, December 14, 1875, while General Grant's Des Moines speech and his message were yet fresh in men's minds. This amendment passed the House, August 4, 1876, by the vote of 180 to 7. Ninety-eight members hadn't the courage to say aye or nay, among them Blaine himself, the introducer of the bill, and thirteen were absent. We recommend to any one interested in knowing the proportion of Republicans and Democrats in this vote to consult the *Congressional Record*.

On August 14 the vote of the Senate stood, yeas 28, nays 16, absent 27. The Republicans refused to honor their own draft, made payable on demand to the Evangelical Alliance and Co.

We cannot bring ourselves to omit giving our readers the learned opinion of Senator Blair, the Irrepressible, for the defeat of the amendment in the Senate, the bill not having a two-

thirds majority. One would hardly expect to find anything so immensely funny in the grave pages of the *Congressional Record*. His reason there alleged is this :

“A friend of mine pointed out to me upon that floor nine Jesuits. I did not know. He claimed to know them, and he pointed them out, NINE at one time!”—*Congressional Record*, February 16, 1888, p. 1264.

Poor Senator Blair—senator no longer, alas!—there is something pathetic, after all, in his tristful Jesuitophobia!

It is quite sufficient to refer to the long struggle made by Catholics in New York State for “Freedom of Worship” in penal, reformatory, and other institutions receiving State money. to convict the Republican party of collusion with those who had their own base ends to serve by defeating our just claims to equal rights before the State. The hypocritical National League for the Protection—God save the mark!—of American Institutions is now agitating to nullify the meagre measure of justice we at last obtained by their attempts to politically enslave all religious bodies through a restrictive constitutional amendment; and we say it with bold assurance of speaking the truth, it would have no hope of success unless it can succeed in getting the Republican party to make a partisan issue of the question, counting upon the adhesion of enough bigoted Protestant Democrats to offset the sure defection from the ranks of the Republican party of every Catholic now its political friend and voter. We cannot be easily persuaded that the Republican party can be brought to make that venture.

There is one other significant fact. Republican party organs and such of the Protestant religious journals as are avowedly Republican have kept their editors, contributors, and paragraphers hard at work booming this politico-religious attack—“No union of church and state.” “No State aid to sectarian schools and institutions.” “Hands off the public school!” “Patriots to the rescue!” These are the watchwords of the present allies of the Republican party, the National League and the A. P. A.'s, whose infamous aid it has seemed willing to accept at the price of its own historical disgrace

It is very far from the intention of the writer of this article to attack the political principles of the Republican party. With pure politics he has nothing to do more than falls to his right as an American citizen. But his purpose has been to set before the minds of that party that we are fully aware of its past acceptance of, and the partisan support it has given to the leaders of, this un-American religious crusade against the civil and religious rights of all Catholic citizens, Republican or Democratic. Various reasons have been assigned for the action of the Republican party in allowing itself, as such, to be identified with the aims of these religious politicians. It seems quite evident to the writer that it cannot pretend to justify itself on any other ground than that of pure political "expediency," a plea in justification which does not justify. Political expedients are dangerous weapons to handle. More than one such a missile has proved a boomerang in the hands of reckless combatants.

We say again, lest we should be misunderstood, that we are not attacking the principles of the Republican party. We are endeavoring to compel it to take notice of, and cleanse its honorable escutcheon from, a shameful stain.

What has any political party to do with favoring or opposing religious jealousies and animosities? Are we to understand that the Republican party has taken a brief to support the cause of these malicious, persecuting Protestant ministers? If so, the sooner we know it the better.

Politics and religion are both free in this country, but neither has the ghost of a right to use the other as a tool for its own ends. Each is bound, moreover, to see to it that in no way does it attempt to hinder or nullify the full freedom of the other. But if Politics ventures to trespass upon the free soil of Religion, then Religion has a right to resist its encroachments and thrust it back upon its own ground, and *vice versa*.

Religious bodies have an unquestionable right to take care of their own interests and as well to use all moral means to gain adherents, but they have no right to call upon any political party, as such, to help them.

Political parties, too, have as true a right to honestly sustain

their own existence, and are free to assert and labor to secure acceptance of their specific political doctrines by any of the citizens of the Republic, be they of any condition, color, class, or religious creed. But they have no right either to exist or to gain adherents at the price of the violation of the constitutional guarantee of the freedom of any citizen from being subjected to a religious test.

Whatever may be true of other religious bodies, it is beyond all cavil true of Catholics that they are absolutely free to give their suffrages to any political party whose principles or definite policy on any purely civil question they may feel convinced are to be preferred. That Catholics, by virtue of the spiritual obedience they owe to their religious superiors, priests, bishops, or pope, are obliged in any sense to look to them for either direction, advice, or command how they are to vote or to what political party they are to give their adhesion, is false. It is a calumny, however, which our envious religious adversaries have not scrupled to spread far and wide for the purpose of stirring up the ignorant fears of their people, which it is so much to their advantage to stimulate. It is a dastardly libel upon the honesty and purity of our patriotism, and it is our duty to fling the lie back into their faces as forcibly as we can.

If respectable representatives of any religious body should feel obliged by the prevailing condition of things to appeal for the protection of the state against interference with or open attack upon their civil and religious rights, their demand for justice ought to receive a purely non-partisan consideration. It is equally true that if any such bodies of religionists should venture to seek the aid of the state in their desire to hinder or to abridge the rights of any other denomination—thank God, our Catholic hands are pure from such an iniquity, and may they ever be so!—all legislators, irrespective of party, should treat their demands with scorn and indignation. Our country's council halls are no secret dens of plotters, nor open courts for persecutors.

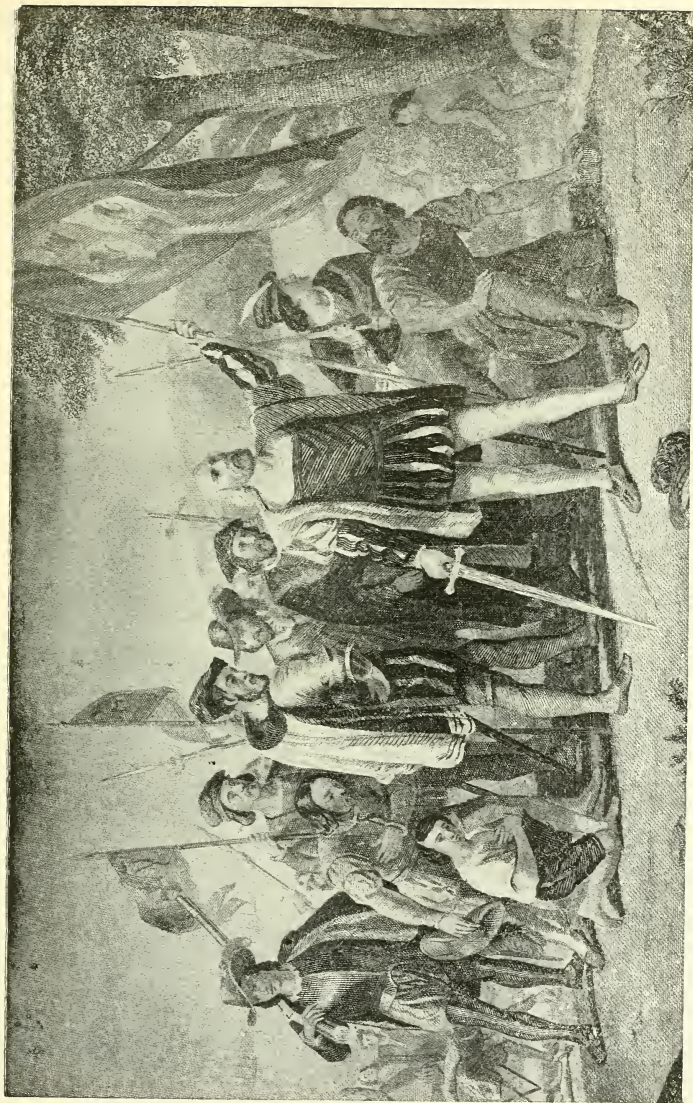
We say it boldly, that any political party which ventures to drag religion into politics, and to take sides with either Catholics

or Protestants, except to exert its power at the polls to see that both religious bodies are left to enjoy the equal freedom guaranteed them by the Constitution, is doomed.

We say now, and let all interested take notice and lay it well to heart : We Catholics feel that we are being *politically*, as well as religiously, threatened. We have a just right before God and man to defend ourselves. Our votes are free. No party shall own us, and neither party can expect us to be such base slaves as to slaughter our God-given rights at the polls by voting the ticket of a party which openly declares itself on the side of our would-be persecutors.

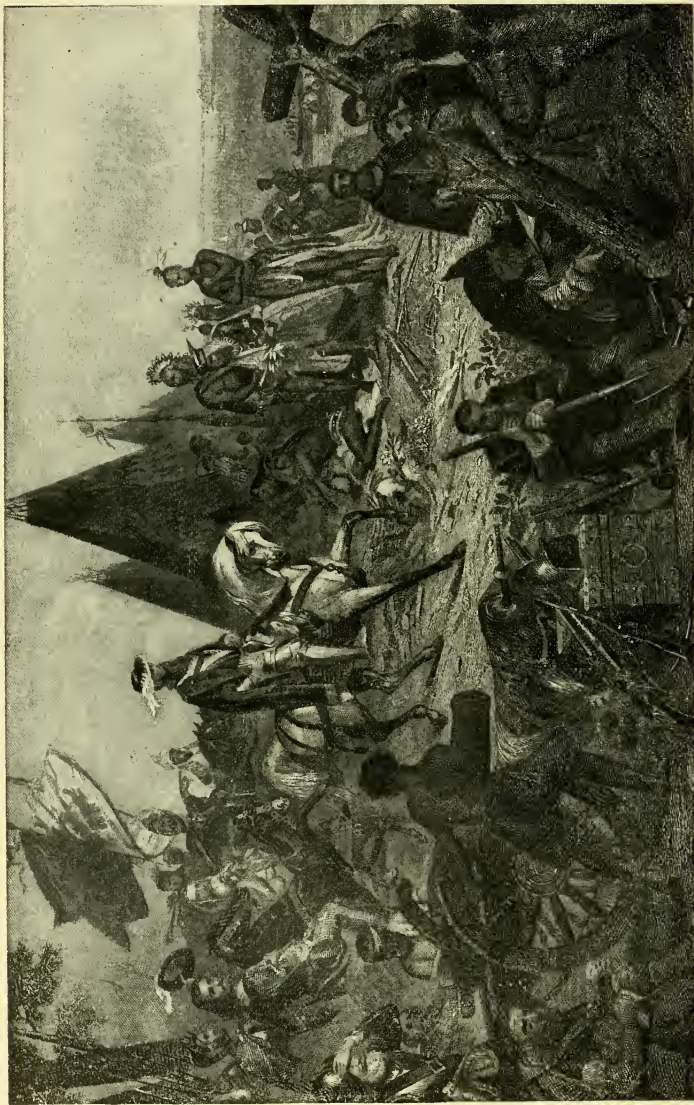
It is high time the Republican party realized the fact that it cannot hope to keep within its ranks the very large number of Catholic voters it now claims, unless it casts off this religious parasite which is clinging to it for support. And not only its Catholic voters, but we feel equally assured that there are hosts of fair-minded, just Protestants and other citizens who, coming to clearly understand the unrighteous, and, we say again and again, the *un-American* character of the politico-religious crusade we have denounced, will turn away with disgust and indignation from taking any lot or part with those who dare to make a party issue of it.

We Catholics, as fellow-citizens, cannot but deeply deplore the ignorant and persistent animosity of those who differ with us in religious convictions ; but we smile at their impotent rage against us, and turn, with calm assurance of the rectitude of our motives, the justice of our claims, and the unblemished sanctity of our loyalty and patriotism, to what is, thank God, increasing day by day—the popular sense of justice, right, love of truth, respect for sincere and self-sacrificing devotion to duty and to one's honest convictions, such as we Catholics dare to boast of as abundantly proven by our life, our doctrine, and our works, and by the blood we have generously shed upon the altars of our national liberties, as fully and as truly in this glorious Republic of ours as in every other land upon which the sun shines.



THE LANDING OF COLUMBUS AND THE PLANTING OF THE CROSS.

Raising his countenance towards heaven, he uttered a beautiful prayer which has been preserved by history. Then standing up with great dignity, he displayed the standard of the Cross, and offering up to Jesus Christ the first fruits of his discovery, he named the Island San Salvador, "Holy Saviour." Columbus then drew his sword, and all of the officers doing the same, declared that he took possession of that land in the name of our Lord for the crown of Castile.



DE SOTO DISCOVERS THE MISSISSIPPI AND SET UP THE CROSS.

De Soto reached the banks of the Mississippi a hundred and thirty-two years before its second discovery by Marquette. Halting at an Indian village a large pine cross was raised, the first Christian tower on the sacred continent. The priests walking before chanting the Litany of the Saints, while the soldiers followed, the Chief of the village took his place beside the Governor, and thousands of Indians crowded around. Prayers were offered, and the imposing ceremony closed with the lofty strains of the Te Deum.

A Review of Catholic Growth and Progress.

From the Planting of the Cross to the Dawn of
the Twentieth Century.

By REV. A. P. DOYLE, C. S. P., Editor of the Catholic
World Magazine.

THE history of the Catholic Church in our western world began the day when the keel of the *Santa Maria* of Columbus grated on the beach of San Salvador. As the admiral stepped ashore he intoned the *Gloria in Excelsis Deo*. His little party were all Catholics; had held Catholic services every day they were on the trackless deep; had been present at the Mass and received Communion the day they started; had been gathered together under Catholic auspices, through the assistance of a Catholic monk, by means of the pledged jewels of a Catholic sovereign, and through the impelling motive of gaining new souls to Christ in the Catholic Church. A monk, a mariner and a mother—these three symbolic of Faith, Hope and Charity—wrested the unknown land from the bosom of the ocean and opened a new continent where the highest providential designs of God were to be wrought out. The art of printing had been discovered fifty years before, and many other of the great instruments which produced our modern civilization had come into vogue. Martin Luther was then but a little German lad learning the Catechism he was later on to repudiate.

When Columbus returned to Europe he brought with him six of the natives. These dusky savages, when they were duly

instructed, were baptized into the Church, Queen Isabella standing as their godmother. These were the first native American Catholics. These six Catholics of 1498 have become the 12,000,000 of 1903. In order to carry out this primary purpose of preaching the Gospel of Christ to the untutored savage, Columbus on his second voyage brought with him a company of priests. These missionaries on landing built a rude log chapel, gathered about them the savages, and thus was begun that great missionary movement which brought the light of Christianity to millions of the aborigines who roamed the trackless forest, and hunted on the broad prairies, and paddled their bark canoes up and down the rivers of North and South America.

Other discoverers followed Columbus during the sixteenth century. These, too, were Catholics. While their voyage of discovery was in some instances a search for the Golden Fleece, yet they invariably brought with them missionaries, and wherever they landed their first act was to erect the cross—the symbol of salvation. The Cabots planted the cross on Cape Cod one hundred and twenty years before the Puritans landed on Plymouth Rock. Champlain, who, as Bancroft says, “considered the salvation of one soul more important than the conquest of an empire,” opened the northwest to civilization. Cortez conquered Mexico, and introduced Catholicism among the Montezumas. De Soto plunged into the forests on the south and blessed the countries about the Mississippi; while La Salle, brilliant, restless and daring, went around the other way through the Great Lakes across Illinois and completed the circle.

The first great religious establishment was planted at St. Augustine, in Florida, in 1665; before that, however, in 1528, Bishop Juarez with some priests had gone through the southern tier of States. The monastery of St. Helena, in St. Augustine, became the great center of missionary effort, and out from it went apostles to continue the work of evangelization. Texas and New Mexico found missionaries in the Franciscan Fathers as early as 1544, and not many years had gone by before the whole region of the southwest was redeemed from the darkness of barbarism.

The story of the planting of the Catholic Church in the south,

in the west and northwest reads like a wonderful romance. Before the English had established a single settlement in Virginia or New England, many of the roving savage tribes had been gathered into villages, taught the arts of husbandry as well as to read and write, while the precepts of the Sermon on the Mount were instilled into their hearts. The men who undertook this great work, according to Parkman and Bancroft, were courageous souls who left all for God's sake, plunged into the wilderness and buried themselves in the trackless forest, and became all things to all men that they might gain them to Christ. Their heroic endeavors were rewarded with a large measure of success.

In the meantime, however, fierce religious dissensions broke out in Europe, and nation was set over against nation on account of the religious as well as political enmities. In England the Church was legally proscribed. Condemnatory laws were enacted against the creed of Alfred the Great. Cruel persecution raged, church properties were confiscated, and men were not permitted to serve God according to the dictates of their conscience. On the Continent, too, the same religious bitterness prevailed. Unfortunately for the Catholic Church in America the fight that began in Europe was fought out in this country. National bickerings were transferred to the virginal soil of this land. The English got the mastery, and the previous century's missionary work, with all its civilizing influence among the Indians, went down before the political aggrandizement and religious dissension as the long grass before the fierce prairie fire. The English were no longer Catholic, except in the Maryland settlements.

In 1634 the *Ark* and the *Dove* brought Catholic settlers to the Maryland colony, and with them came Father White and Father Altham. It was in this colony on the banks of the Potomac that the principles of civil and religious freedom which have become the distinguishing mark of all that the American Commonwealth stands for were first enunciated, and this while Roger Williams was driven out by the Puritans of New England because he was a Baptist, and laws were enacted threatening personal violence to Quakers. Davis,* a painstaking and accurate

* "Day Star of American Freedom," Davis.

Protestant historian, says: "Let not the Protestant historian of America give grudgingly. Let him testify with a warm heart and pay with gladness the tribute so richly due the memory of our early (Catholic) forefathers. Let their deeds be enshrined in our hearts and their names be repeated in our households. . . . In an age of credulity, like true men with heroic hearts they *fought the first great battle of religious liberty*, and their fame, without reference to their faith, is now the inheritance not only of Maryland, but also of America." Bancroft* says: "Upon the 27th of March, 1634, the Catholics took quiet possession of the little place, and religious liberty obtained a home—*its only home in the wide world*—at the humble village which bore the name of St. Mary's." And again he says: "The Roman Catholics who were opposed by the laws of England were sure to find a peaceful asylum in the great harbors of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance."

In 1649, fifteen years after the establishment of the Catholic colony in "the land of the sanctuary," the General Assembly enacted the *Toleration Act*, whose principle clause was:

"Whereas, the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it had been practised, and for the more quiet and peaceable government of the province, and the better to preserve mutual love and unity amongst the inhabitants; therefore be it enacted that no person or persons whatsoever within this province or the islands, ports, harbors, creeks or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be any ways troubled or molested or discountenanced for or in respect of his or her religion, nor in the free exercise thereof, within this province or the islands thereunto belonging, nor in any way compelled to the belief or exercise of any other religion against his or her consent."

It was not many years before this law was reversed because the Catholics lost the ascendancy, and during the succeeding century the spirit which created this law struggled hard for

* "History of the United States," I. 247.

existence because religious persecution was so rampant in the mother country. Still, religious liberty, the fairest plant of American soil, thrived, impressing itself upon the American mind and twining itself about the American heart until it became enshrined in the organic law of the land—the American Constitution.

What was done in Maryland was duplicated in New York. Thomas Dongan, an Irish Catholic, was made Governor in 1683. He summoned the first Legislative Assembly* that ever sat in the State of New York. Its first act was a charter of liberties declaring that "No person or persons which profess faith in God by Jesus Christ shall at any times be molested or punished or disquieted in any ways, but that all and every such persons may from time to time and at all times freely have and fully enjoy his or their judgments or consciences in matters of religion throughout all its provinces." This Dongan Charter, even to the present day, has constituted the *fons et origo* of the municipal laws, privileges and franchises of New York City. When the Revolution of 1688 occurred, and William of Orange ascended the English throne, this spirit of toleration was reversed, and for nearly one hundred years Catholics were persecuted, a price put on their heads and, indeed, one poor fellow, John Ury, because he was suspected of being a Catholic priest, though good authority says in reality he was not, was hanged.

This state of legal proscription throughout New York and New England did not permit Catholicism to even so much as take root; and if Catholics there were, they were isolated and intimidated; and, to as late a period as the Revolutionary War, they might be numbered on the fingers of one's hands. In Pennsylvania it was somewhat different. The "City of Brotherly Love" opened its doors to the persecuted, and Catholics were allowed to live; and, comparatively speaking, they did multiply so that at the beginning of the revolt against English rule in all the territory under the jurisdiction of the Thirteen Colonies, there were about twenty-five priests with about twenty-five thousand Catholic souls. As an organized body, however, the Church

* "Documentary History of New York."

did not exist. It had no bishop, no churches, no colleges. Baltimore was visited by a priest once a month. New York Catholics had to go to Philadelphia to receive the sacraments; and in most of the Colonies to be a priest was to be a felon and subject one's self to life imprisonment or decapitation.

But with the Declaration of Independence there came a new era for the Catholic Church. It became necessary to unite every available force against the unjust rule of England; hence the spirit of conciliation was shown to the Catholics. The Continental Congress adopted the Toleration Act enacted a century gone in the Catholic colony of Maryland, and proclaimed the broadest religious liberties. For the first time for many generations could and did Catholics come from their hiding places and openly profess their faith.

As one may suppose, they had no love for the cruel, persecuting mother country, and they eagerly gave all they had to the cause of the patriots. When Charles Carroll, of Carrollton, signed the Declaration of Independence, Ben Franklin remarked: "There go millions." They had talent and ability. Commodore John Barry, a devout Catholic, was the "Father of the American Navy;" Stephen Moylan and many other Catholics were Washington's trusted generals; and among the rank and file of the Revolutionary Army the numerous Catholics could not forget the storied wrongs of two hundred years, and they gave to the conflict that sacred wrath which knew no defeat, and which led the American forces on to final victory. Among them were found no Tories, no deserters and no traitors. To a man they stood for liberty and freedom, and they did so led by their Church and their clergy. They felt in so doing their strugglings were not only for their beloved land, but for their Church as well. They found their first sympathy in Catholic Ireland, their best advocate among European nations in Catholic Spain, their greatest succor in Catholic France, their best helpers in Catholic Poland; and that the outcome of the battle for freedom was a triumphant success, not a little of the glory of it belongs to the Catholics and the Catholic Church.

Once the ban was lifted, and the Constitution declared that

Congress had no ability to make any law respecting the establishment of religion or prohibiting the free exercise thereof, the nascent Church began to flourish with wonderful vigor. Dr. John Carroll was appointed by the Pope the first Superior of the young American Church, and later on, in 1790, he was consecrated bishop. His diocese was the United States—the whole country east of the Mississippi except Florida. When he started out he found but scattered flocks, disorganized and demoralized; but, with great administrative sagacity, he gathered them together, inspired the despairing with new courage, went out after the lost, using the few priests he had with practical wisdom, he soon infused order where there was confusion, imparted strength where there was weakness, and, with only slender resources, established the beginnings of future growths. The storm of the French Revolution which burst over France and exiled many of her devoted priests, proved a blessing to the struggling Church in America. It sent to our shores some of the most zealous missionaries the Church has known. Flaget and David in Kentucky, Cheverus in Boston, Dubois in New York, Dubourg in New Orleans and Maréchal in Baltimore were raised to the episcopate, and became the trusted lieutenants of Carroll in governing their flocks. Demetrius Gallitzin, a Russian prince, came to study our political system, but stayed to consecrate his life's energies in the priesthood, and in 1799 he planted the Church on the summit of the Alleghanies, then the very frontier of civilization. In 1803 the first place of religious worship was dedicated in the city of Boston. Some years before that John Thayer, an eminent Congregationalist minister, a man of deep learning, was reconciled to the old Mother Church, was ordained priest, and returned to Boston to do effective missionary work among his former co-religionists.

The growth of the Church was of marvelous rapidity as a comparison of the following figures will show: In 1800 there were but 40 priests; in 1830 the number increased to 232; in 1850 to 1,800; in 1903 to 12,000. In 1800 the Catholic population was 100,000; in 1903 it is over 12,000,000. In 1800 there were but 25 churches; in 1903 there are 12,000. The value of

Church property, as given by census reports in 1850, was \$9,256,758; in 1860 it was \$26,774,119, a ratio of increase of 189 per cent., while the aggregate wealth of the country increased only 125 per cent. In 1870 it was \$60,985,565. In 1890 the value of Catholic Church property had risen to \$118,069,746. A comparison with other churches shows that in 1850 the wealth of the Baptists, Episcopalians, Methodists and Presbyterians was greater than that of the Catholics, but in 1870 the Catholics had taken second place, while to-day they lead all the other churches in material wealth.

The large addition to our Catholic population, as a result of our recent territorial accessions, has not as yet been generally realized. Besides the twelve million Catholics in the United States proper, the flag now flies over 6,600,000 in the Philippines; in Porto Rico nearly 1,000,000; in Hawaii 33,000; in American Samoa 3,000; in Guam 9,000—a total close on 20,000,000. There were in the Republic in 1903 one Cardinal, thirteen Archbishops and eighty-six Bishops; while owing to natural increase, immigration and conversions, the Catholic body is growing at a ratio far beyond that of any or all of the non-Catholic denominations. As prejudice and bigotry are disappearing, the American people are realizing that the Catholic Church, whose existence dates from the Cross of Calvary, is the only Church that can logically and consistently defend its position. Hence the number of conversions among the more intelligent and intellectual classes is growing year by year, the elevating and spiritualizing influence of the Church is acknowledged, and her beneficent teachings revered by thousands without her fold.

While this external growth indicated by numerical strength and worldly wealth is very remarkable, the internal growth indicated by evidences of maturing organization, as well as by signs of increasing spirituality is none the less remarkable. The first flowering of her inner life is the vocations to the religious orders in which men and women leave the lower ranks of the ordinary Christians and consecrate themselves in poverty, chastity and obedience to the perfect life, following the higher call of Christ when He said to the rich young ruler who had kept the

Commandments from his youth up. "If thou wilt be perfect go sell what thou hast, give to the poor and come and follow Me."—St. Matthew xix, 21.

In 1790 there was but one convent with less than ten religious; in 1903 there are over 5,000 convents with nearly 60,000 religious. This army of men and women devote themselves without hope of worldly gain to the alleviation of the ills of humanity, in the hospitals, by the sick bed, in the tenements of the poor, in the slums among the depraved, in the asylums caring for the orphans, and among the aged who have been stranded on the shore waiting the merciful hand of death to release the spirit for its upward flight. They spend and are spent in the close schoolroom instructing the young and leading them up the rugged heights of virtue, and I repeat it again, without one cent of salary, contenting themselves with meagre fare, with short hours of sleep on a hard bed, and long hours of prayer and devotion to the sick and the poor and the wretched, because they know and are convinced that their reward will be very great in heaven. Many of these religious communities are offshoots of Orders that have already been established in the old country, but many others are indigenous to the American soil, having been established by devoted souls who are "to the manor born," and some of whom were baptized and reared in Protestantism. Noteworthy among the American communities of men are the Paulist Fathers, who were founded by five converts, and among the women the Sisters of Charity, founded by Mother Seton, also a convert.

While the nineteenth century has been all the world over one of great triumph for the "Old Mother Church" of Christendom, as may be seen by contrasting the peaceful close of that century with the dying agonies of the eighteenth century, typified by the groans and writhings of the French Revolution; still the young giant of the west—the Church in the United States—has distanced them all. The young American Church has gone forth by leaps and bounds, "leaping upon the mountains, skipping over the hills," until from Maine to California there is scarcely a town which has not felt the genial glow of her presence, or a city that has not been the better for having her within its gates. It

is in the great cities where her choicest work is done. Where the grind of daily life is a contention against poverty, vice and degradation, some angel visitant from the other world must come to comfort and console. America has had one great purpose—the eager grasping for wealth; and in the attainment of this purpose, as the huge throng rushes on, many are crushed; still others are cast by the wayside, and others still are brought into a life for whom existence is but a damning fate. So everywhere we look we see the pinched face of want, and everywhere we turn there is stretched out to us the withered hand of misery. Thinking men say that there are tremendous problems for us to solve if we would preserve ourselves a great nation, and not the least of these are the problems created by the grasping avarice for wealth. The Catholic Church has been, and is to-day, pre-eminently the Church of the common, plain people of the land. In the teeming cities it has placed its strongholds, and its coercing, restraining, uplifting and spiritualizing power among the masses of our population is a tremendous civilizing force. Every Catholic pulpit in the land is a battery belching forth hot shot against anarchy, insubordination and lawlessness. Every Catholic Church is a most powerful engine inculcating reverence for authority, obedience to law and the sacredness of the rights of property. No one who has seen the manner in which Catholicism has identified itself with the cause of struggling and suffering humanity can doubt that it has been and ever will be the saving factor in our American life. The Catholic priesthood has understood that its duty lay not exclusively within the sanctuary, but out among the people, in the highways and byways, down in the dark mines as well as by the hot forge, in the dusty lane, as well as up the creaky stairs of the unwholesome tenement, in order to lift up the fallen, to wipe away the tears of sorrow, and to seek out individuals and to urge on the masses of men to higher and better things.

When the question came of how to deal with the Knights of Labor, a gigantic organization, that might have paralyzed the industries of the country if it had been controlled by conscienceless demagogues, the Church grasped the situation, and while it

recognized the fact that labor had its duties, it affirmed also that it had its sacred rights; and one of these was to organize to protect itself. Had it done otherwise the wage-earners of the country would have been crowded into a position of antagonism to law and order, resulting in most disastrous consequences to themselves and to the stability of government.

The pathway of the Catholic Church unto its present position has not been without its difficulties. During the last fifty years its work has been principally the reception of the vast crowd of emigrants who have come to this land of liberty to make a home for themselves. To organize this motley throng of widely diverging nationalities into parishes, to follow them out onto the wide prairies, to bring them the blessings of religion, to gather their children into schools, to console the sick and the needy, has been a colossal task. And hard as it has been the difficulties have been intensified by reason of the fact that with the sturdier classes there have come a vast horde of the depraved and the lawless. We cannot blink our eyes to the fact that European nations have used the vast acreage of this country as a dumping ground for their undesirable classes. To beat these into shape, to mold the finer statue out of such rude material, to develop the higher type of civil and spiritual manhood out of such degradation, required a force stronger than the policeman's club and keener than the most cunningly devised law. It needed a Church that was of the people, and by the people, and for the people, and among the people,—a Church that by spiritual law could coerce when needed, even by the bed of death or by the open grave.

The Catholic Church has grappled with the demons of degradation in our social order. When it found the liquor traffic, a ravisher of the people's hearts as well as of their purse, it boldly hurled its thunderbolts against its strongholds. While it encouraged the practice of total abstinence by commending the Father Mathew movement until in 1903 it has a membership of 86,000, it denounced the saloon as a disreputable business, and in the Plenary Councils of Baltimore it threatened the direst spiritual penalties against saloonkeepers who foster intemperance,

who sell to women and children, and who profane the sanctities of the Lord's Day.

The Catholic Church, too, has stood for the saving of the Sunday. When greed for gain and open irreligion would have trampled down our most sacred institutions, and taken from the poor man the day of rest and recreation so necessary to him in his life of toil, the Catholic Church contributed its tremendous influence for its saving. So, too, when the divorce abomination threatened to assail the home, to tear from the hearth the Christian wife and mother and to disrupt the family, the Catholic Church has said, and with all her increasing influence does say: "What God has joined together let not man but asunder."

More than all this, in these days of crumbling creeds, when the religious world outside her fold is in a state of flux, her solid, rock-ribbed frame work of dogmatic teaching has done not a little to save all Christian truth from the negations of irreligion and atheism. While the Church has stood as a bulwark against the oncoming tide of unbelief, and has never yielded one jot or tittle of the teaching handed down to her through the centuries, yet, in matters of policy, she has conformed herself to the spirit of the time and of the nation in which she has lived. She has been content to accept the fundamental principle of American polity—non interference of the State with the Church. She wants no interference from the civil order, and the union with the State she desires to establish is the one whereby she would do her best to make her children law-abiding citizens. For this purpose, and with this end in view, she has created a system of schools in which she is educating, without one penny of expense to the State, more than 1,000,000 of children with an annual cost of \$15,000,000. Not that she would derogate one jot or tittle from the effectiveness of our magnificent American public school system, but she would add to it the element that will develop conscience, increase respect for law, make people more honest, give them a higher respect for the sanctity of the oath, and inculcate in their hearts a keener sense of the obligations of man to man. This parochial school system is now thoroughly organized, reaching from the kindergarten up through the various

grades of primary and high schools into the colleges, until it finds its crown and completion in the Catholic University of America at Washington.

With the increasing influx of foreign peoples, whose language and customs are alien to our American life, it is generally conceded by even her enemies that the Catholic Church will do more than any other one thing in the States to humanize and Christianize and fashion them into fit and capable citizens of the land of their adoption. And in case of anarchy and revolution the influence of the Church will be healthily conservative and on the side of legitimate authority. There is no influence so capable of restraining the wild impulses and curbing the unruly passions of these foreign-born people as the Church which rules them through their religious instincts. The seething mass of Slavs and Bohemians and Italians and Hungarians, and all the other races of Eastern Europe, are bound together only by ecclesiastical ties, and under the influence of the sweet and persuading spirit of the Catholic Church in this country, not two generations will have passed before the children of these people will be the best American citizens we have.

There are men who see danger in the lack of cohesive power in our great nation, country-wide in its reach, and at best only loose-jointed in its organization. The last civil war was between the North and the South; the next, it is said, will be between the East and the West. The Catholic Church, embracing as it does all nationalities, and existing as it does among all classes of people, and pervading as it does all ranks of society, will be the cement that will hold together the various parts which are politically at best but loosely jointed. Her strong and marvellously knitted together organization will serve to unify and make firm our civic well-being.

But enough. I have sketched as best I may the wonderful growth of the Catholic Church in America, from nothing a century ago to twelve millions of to-day. I have not contented myself with mere facts of veritable history, but have also discussed the influence of her methods and her principles on our political commonwealth. To-day she is an intellectual and social force

that is to be counted with. She stands for unalloyed religion and spirituality—for those deeper forces which do so much to shape our ends, rough hew them as we will. We may be blinded by our material prosperity; the towering houses may shut the glimpse of the sky out of our lives, and we may be dazzled by their majestic proportions and forget that they are the temples of Mammon, which, for the first time in the history of the world, look down on the crosses which crown the spires of the temples of God. Still the facts are the same. What we will be in the future depends very largely on those quiet, silent forces whose workings are not accompanied by the blare of trumpets but in whose operation our future as a nation is inextricably bound up.

The Catholic Church stands for that intellectual freedom and fine spirituality which are effective in dissipating the mists of error, and in driving the foul spirits of darkness and superstition back to oblivion. As a nation there is allotted to us the task of solving the problem of self-government. The Catholic Church teaches that the man who conquers himself is greater than he who taketh cities. Catholic teaching places within a man the intelligent and enlightened conscience as his master, before which every power must bend; and it makes the conscience the aboriginal vicar of Christ. Only those who do not know Rome say that she is a huge, overshadowing, intellectual and spiritual despotism which slays all independent life and produces only etiolated weaklings. The facts are, no system of doctrinal teaching refers so much dignity and elevation to human nature. According to the Catholic system human nature is not totally depraved, but is capable of the highest perfection, and is free with the freedom of the children of God.

Catholicity and Republicanism are not radically opposed, but are twin sisters, born of the same mother at the same time. In the history of the world each has fostered the other, both have been united against the same enemies—barbarism and slavery; both have been inspired with the same purpose—the elevation of mankind; and each in its own sphere is the highest expression of perfection.

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The Future of Catholicity in America, With Reference to Mission Work to Non-Catholics.

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IT does not take very much high thinking to convince one that the nineteenth century, with its marvellous changes in the political, industrial, and social orders, was an era of preparation for the newer and larger revelation of God's spirit to the world. I do not mean that there are going to be any new truths revealed, nor that in any sense will there be a further development of Christian doctrine. The old church, through the strength of her vital principles, and by the very machinery she now possesses, has over and over again subdued men's hearts—has brought whole nations from barbaric darkness to Christian light and cultivated the highest spirituality among them. By the same methods she has used before she will triumph again. But undoubtedly there have been times when conditions seem more favorable for her work. It is not difficult to specify many such eras in Christian history. Religion has had its periods of efflorescence as well as of decadence, and before every new revival of religious spirit there has been a providential ordering of natural as well as supernatural conditions which has generated the new life. "Behold, I send my messenger before thy face, who shall prepare thy way before thee." The nineteenth century was the John the Baptist among the centuries, a precursor of a new spiritual awakening.

In our day economic, social, and religious conditions have undergone a wonderful change. It is so trite to say so, but seldom do we rise to the mountain heights of observation and look back in order to mark the contrasts with what is before us. Steam and electricity have set the wheels of progress revolving at a tremendous pace, and every department of human activity has been aroused by them. Changes have been wrought in a week now that in the last century a year would scarcely have been long enough to bring about. The seventeenth century had its Thirty Year's War. The late war between France and Germany was begun and practically consummated within thirty days, and the changes wrought in the political complexion of Europe were hardly less profound than those brought about by its predecessor of the seventeenth century.

Activity means change. Such restless activity as is displayed in our modern life means most radical changes. Little wonder, then, that every morning we awake unto new conditions.

In the intellectual order particularly are these activities displayed. What has been, no longer attracts; what is, no longer holds; what will be, is looked forward to with eager eye. The nineteenth century has seen one hundred and eighty millions of people lifted up from a vassalage in which they were as sheep led to the shambles, without any knowledge of their rights, or any power to assert them—lifted into the full possession of social and political freedom. The atmosphere of freedom has developed individuality so that no longer are men to be driven in herds, and has awakened personal endeavor so that no longer do people lie helplessly in dumb despair, awaiting the Samaritan to lift them up. This same hopeful liberty has bred a healthy spirit of discontent with existing conditions, and has cultivated an energetic reaching-out for higher and better social surroundings. In this upward movement the luxuries of one generation become the necessities of the next, and demands are generated that become as imperious as ever tyrant of old uttered to his soulless slaves.

We may easily drop into the apocalyptic mood, but, as

Lowell says, "events are apt to show themselves humorously careless of the reputation of prophets." Still, from what has been and now is we can easily argue to what will be. It may be definitely stated, then, that the trend of all these great movements is to a more wide-spread intellectuality, a closer brotherhood, and consequently a deeper spirituality. There is no stronger passion in the human heart than that of religion. Very few hearts have ever been without some movements of it, and by all odds the largest majority of men have been stirred to the highest heroism through its promptings. At no time has it ever even seemed to die out; but, like the grass on the prairie, though it be burnt over year after year, though it be trampled down by the hoofs of myriads of cattle, though it be flooded by deluge after deluge, yet the next spring it will crop out and cover the landscape with smiling verdure. So religion, even though it be beaten down by revolution and trampled under foot by tyrannical law, or smothered by rampant vice, still surely and constantly will assert itself. The genius of religion with sombre mien sits enthroned in the human heart and none can usurp her power, and when every other agency has struggled for the mastery and been foiled in the attempt, she will quietly but surely assert her supremacy. Religion is queen, and to her feet will social, political, and physical factors bring their triumphs and crave her blessing.

The upward and onward struggle of humanity for better living, greater freedom, and higher existence will only more and more develop the religious sentiment in the heart. After man has wearied himself in the eager pursuit of pleasure and ambition, like a child tired of his toys turns to the gladsome smile of his mother's face, so the child of maturer age will find the only satisfying rest for his soul in the sweet spirit of religion. Unless all signs fail, we may consequently expect in the coming years a new and wonderful revival of the religious spirit. After increasing strivings religion comes to sweeten the rest; after anxious yearnings religion alone brings contentment; after weary watchings religion gives rest and comfort to perturbed hearts. Though no prophet or son of a prophet, but a watcher

of the ways of men, to predict in the early future a deep religious awakening and still not seem extravagant, is but to say that certain effects will follow from certain existing causes.

Already the gray streaks of this dawning day are visible in the east to the watchers on the hill-tops. What else is the dying-out of the blatant infidelity of ten or fifteen years ago but the scurrying away of the dark clouds of the night? What else is the decay of agnosticism, and the return of scientific men to religious standards symbolized in the religious death-bed of Romanes, but the dissipating of the mists of darkness? What else is the wonderful spread of the devotion to the Sacred Heart, with its hundreds of thousands of adherents, with its eager First Friday throngs in every church in the land, but the aurora of this dawning day. In other countries, too, similar signs are visible. In France the national vow church is calling out a remarkable profession of the national faith; the apostles of naturalness no longer command an attentive audience, but they who have written of the Christ—the Fouards, the Le Camuses, the Didons, the Hamons, they are the popular favorites. To still further demonstrate that as all roads lead to Rome so all the changes in modern conditions lead to this religious awakening. Look outside the church and see what a stirring there is among the young people! Their hearts, to be sure, are the more susceptible, and consequently the first to feel religious influences. But see how mightily they are moved! The organization of Christian Endeavor Societies, Epworth Leagues, and Brotherhoods of St. Andrew, with their long rolls of membership running into the millions, is a significant fact; the demand for such books as *Titus; A Tale of the Christ*, which within a very short time achieved the enormous sale of three million copies—surely there cannot be brighter signs of the awakening of the religious sense than this interest in and love for the minute details of our Lord's life.

Though these signs of the times are evident elsewhere, it is in America that they are the more pronounced, because America leads in the race of progress. Here the agencies that make for the greatest development are permitted the freest exercise un-

trammelled by rooted tradition or by conservative institutions. Here, then, may we expect the earliest and the largest growth of this religious revival. It is coming as surely as the rising of the morrow's sun.

With it come our opportunities. To us who possess the treasures of the ages, in view of this religious awakening, Emerson's oft-repeated dictum, that "America is but another name for opportunity," takes on a new and tremendous meaning. When the warm spring sun thaws the frosts out of the ground and softens the ice-bound soil, then is the husbandman's opportunity, and he who desires the harvest dashes aside the lethargy of sleep, is astir with the gray mists of the dawn, and is at it all day long with his ploughing and sowing. If he lets his opportunity slip, the same sun that softened his soil will cake it into hardened masses. Before the enemy is fully armed and entrenched behind fortifications is a general's opportunity. Does he want to conquer, he will preëempt the field and control every coign of vantage. Delay invites defeat.

America ought to be Catholic. By every right, by title of discovery, of first occupier, of claims of truth against error, is the Catholic seal put on this land. The Holy Mass for a hundred years was the only Christian service celebrated on the Western hemisphere. I believe, moreover, in the providential ordering of nations. It is here, if we are true to our trusts, that Catholicity is destined to achieve her greatest triumphs—triumphs alongside of which the conversion of the Franks or any of the northern races will fade into insignificance. God led the chosen people out of the bondage of Egypt across the sea, through the trials of the desert, into the Promised Land. So, too, have come into this promised land, across the sea from the bondage of the despotism of the old land, whole nations of the down-trodden and the poor, who are especially God's chosen people. So, too, will God build them up a great people.

The existing conditions also are favorable to the progress and advancement of the church. Already has it been plainly demonstrated that nowhere in the wide world has the church increased her membership and enlarged the sphere of her influence as here

in America. The free air of liberty has been peculiarly favorable to her growth. The separation of church and state has removed far from her any overshadowing, and consequently blighting, influence coming from the civic order. The perfect natural manhood, endowed with the most excellent natural virtues of honesty, love of truth, sense of justice, a desire to do unto others as one would be done by, is a peculiarly American type. It needs but the touch of the Holy Spirit to supernaturalize it. So, too, does the church, by her democratic spirit and her marvellous organization and her great power with the masses of the people, her restraining authority, her inculcation of reverence for established law, commend herself to all thoughtful Americans.

The decay of organized Protestantism and its utter failure to satisfy the religious cravings of the people, as is so frequently acknowledged these days by its own ministers, creates a void that Catholicity alone can fill. What congeries of conditions can possibly create more favorable circumstances under which the conversion of America to the truth may be brought about?

Was there ever a more beautiful field, bending low with richest harvest, than here in our beloved land? Was there ever in the whole history of the church a triumph more sublime than the conversion of America? Was ever there a race more worthy of the mettle of the missionary spirit that was born on Pentecost, and ever since has not failed to conquer the hearts of the nations, than the American people? "Thrust in thy sickle and reap, for the hour has come to reap, for the harvest of the earth is ripe" (Apoc. xiv. 15).

Already has the work been begun in an organized form. I take from *The Missionary*, the official organ of non-Catholic mission work, an authoritative statement that will give us a definite idea how the work stands:

"A short *résumé* of the progress of the work will be interesting. In the year 1896, the late Archbishop Corrigan made a special request of the superior of the Paulist Fathers to have some one delegated to inaugurate the work in the Archdiocese of New York. Father Elliott was immediately selected for this special duty. At the close of the summer a band of missionaries,

with Father Elliott, began a series of missions in the metropolitan diocese. Archbishop Corrigan's attitude towards this new work from the very beginning was one of approbation and active encouragement. He warmly commended the work to the clergy of the diocese in his address at the following Synod, asking them at the same time to interest themselves in it and encouraging volunteer action on these lines.

"During an interview with him, he gave his express permission to any priest in the diocese of New York, with the exception of the officials of the diocese whom he could not spare, to devote himself especially to this work ; and in order to encourage them to do so he guaranteed to any pastor who would volunteer for this labor, to hold his parish open for a year, appointing an administrator in the meantime ; and to any curate who would desire to devote himself to this special missionary work, for every year that he spent in it a gain of two years of seniority in the diocese."

Under these very encouraging conditions the work began in New York in the fall.

There are presented elsewhere in *The Missionary* the reports of the work that has been done during the first three months. The band of missionaries laboring in the Cleveland diocese met with very encouraging results. The Pittsburg band was duly organized, completed a number of successful missions, and is now settled in its own home, and has the warmest sympathy of the priests of the diocese. The missionaries look forward to a career of great usefulness in the future.

Besides the various organized bands there are a number of individual priests laboring, either from their own initiative or officially deputed by their bishops to labor in this special field of work.

The most hopeful feature of these missions, besides their undoubted success, is the fact that the work has been taken up by the diocesan clergy. This work belongs to the diocesan clergy, and no greater misfortune could befall it than to have it considered the special work of any one man or group of men.

The work in some form or other has been going on in various

parts of the country for years back, but it was mainly due to the initiative of apostolic men. There have been missionaries remarkable for the number of converts they have made. There have been parish churches which have been veriest shrines to which the brightest and best come to make their professions of faith. But now the work is being inaugurated in a systematic way in the various dioceses and is being placed where it really belongs, with the diocesan clergy. They are the ordinary workers in the vineyards on whom the church depends for her best progress. When in every diocese there is one set apart, who is taken from all other responsibilities and devoted exclusively to giving missions to "the sheep who are not of this fold," and when the other work of every other priest has a very large element in it looking to the conversion of non-Catholics, we may readily appreciate that the day of the one fold and the one shepherd will not be far away. When the devout and intelligent laity, too, are filled with the same missionary spirit and make the number of converts they have made the mark of the excellence of their Catholicity, what a tremendous propelling power there will be within the church's organization! Given five thousand priests, fifty per cent of the number in this country, thoroughly imbued with that deep sense of conviction that says "I am right and I can prove it," taught from the seminary days the best ways of addressing the non-Catholic people, eager with the desire of making converts, and unite with them a missionary laity, and in one generation the doors of the churches will not be wide enough to admit the crowd that will come clamoring for entrance.

The reflex action of such missionary work on the Catholics themselves cannot be overestimated. It is only when one begins to make converts that he thoroughly appreciates the blessings of his own faith. He realizes what a priceless treasure it is. He guards it most sacredly, and at all times he is mindful to give good example lest, perchance, his own life be a rock of scandal to his non-Catholic neighbor. So from every point of view that we measure this new movement it bears with it the richest blessings.

In its organized form the work is still young. But several

important facts have been thoroughly demonstrated. The "question-box" has shown how lamentably ignorant the immense mass of the non-Catholic people are concerning the teachings of the church. From the very beginning the Catholic Church has been an important factor in American life, but the great majority of the American people are as ignorant of the truths of the Catholic Church as they are of "the number of birds in the air or the fishes in the sea." Another point that has been demonstrated is the possibility of getting an audience. Non-Catholics are anxious to learn. They will come to listen. They are ready to approach the investigation of the claims of the true religion with the utmost fair-mindedness. They do desire to have a religion that will settle the vague uncertainties of their minds and will satisfy the deep cravings of their hearts. The only other thing that is wanted to bring the American people within the bosom of the church is the grace of God and the zealous work of the efficient missionary. The former we know, through the unfailing promises of Christ, we have with us at all times. The latter, too, we are not without.

"And going up into one of the barks that was Simon's, he desired him to put off a little from the land. And sitting down he taught the crowds out of the bark. Now when he had ceased to speak, he said to Simon: 'Put off into the deep and let down your nets for a draught.' And Simon answering said to him: 'Master, we have toiled all the night, and have taken nothing; but at thy word I will let down the net.' And when they had done this they enclosed a great multitude of fishes, and their net was breaking. And they beckoned to their partners who were in the other bark, that they should come and help them. And they came and filled both the barks, so that they were almost sinking. When Simon Peter saw this he fell down at the feet of Jesus, saying: 'Depart from me, for I am a sinful man, O Lord!' For amazement had seized him, and all who were with him, at the draught of fishes which they had taken. Jesus said to Simon: 'Fear not: from henceforth thou shalt catch men.'" A little teaching of the American crowds from Peter's bark—a little letting-down of the nets into the deep at the divine bidding,

and such a multitude of people will be enclosed therein that for very amazement we shall fall down on our knees and thank God that in some little way we have been chosen to be the instrument of such a great manifestation of his power.

From an article in the *Catholic World* we quote: "In the multitudes crowding the halls of our large cities to hear the missionary will be found those of all creeds and of no creeds, each with a doubt to be cleared, prejudices to be removed, conflicting views to be reconciled, burdens of the soul to be lifted—in short, a religion to be given that shall be beyond and above cavil or criticism. Some will be led by idle curiosity like the Athenians of old "always eager to see and hear some new thing;" others, perchance, to ridicule and defy the man of God in his stronghold. The poor and wretched, too, will be there, the desolate wayfarer on life's highway seeking relief for mind and heart. Such has ever been, and still will be, the cry of suffering humanity through ages past and in ages yet to be.

"The missionary goes forth as the apostle of his divine Master, and in his name alone. Certainly he is no revolutionist, no reformer, as the term goes. He does not aim to give a new religion, or even a new doctrine; nor will he repatch the old. No, no; he will impart to those not of our faith views and lights regarding Christianity as given two thousand years ago by its divine Founder, proving that there is nothing coercive about it, no fettering of the best and highest thought of which we are capable, no overriding of our common sense or manly freedom of thought and utterance. It chains us not by force but by attractiveness, it subdues us because we yearn to be subdued by its power. The divine in us reaches upward, and the divine above reaches downward, and the two mingle, and that is a living faith in a living Christ. What more can be asked? What more could be given? It will be the duty of the missionary to show the religion of Christ in its fulness and beauty, and let the benign influence of that religion work its own way with men of good will. It is thus that feeble, helpless man becomes the instrument and channel of divinity itself. What sublimity and grandeur in such a vocation!"

“Americanism, so called.”

THE book on the life of Isaac Thomas Hecker, owing chiefly to the efforts of those who undertook to publish and interpret it in a foreign tongue, has excited serious controversies by introducing certain opinions on a Christian manner of life.—Leo XIII.*

The following is the official translation of the original text of the letter sent by the Holy Father to his Eminence Cardinal Gibbons :

On the appearance of this letter of our Holy Father, the Paulists promptly sent to Rome the following cable message :

“Patres Paulini, litteras proxime missuri, Leonis XIII doctrinam plene amplectuntur.” Literally translated into English, this reads: “The Paulist Fathers, who will shortly send a letter, fully embrace the doctrine of Leo XIII.”

Pope Leo's letter is as follows :

To our beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title Sanctæ Maria, beyond the Tiber, Archbishop of Baltimore :

LEO XIII. POPE—Beloved Son, Health and Apostolic Blessing. We send to you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in the Episcopate and to the whole American people, availing ourselves of every opportunity offered us by the progress of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation, which enable the American people to be alive to every good work which promotes the good of humanity and the splendor of civilization. Although this letter be not intended, as preceding ones, to repeat, the words of praise so often spoken, but rather to call attention to some

**Messenger* translation.

things to be avoided and corrected, still because it is conceived in that same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love ; the more so because it is intended to suppress certain contentions which have arisen lately among you, to the detriment of the peace of many souls.

The book on the life of Isaac Thomas Hecker, owing chiefly to the efforts of those who undertook to publish and interpret it in a foreign tongue, has excited serious controversies by introducing certain opinions on a Christian manner of life.

We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning this whole matter.

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to matters of discipline, but of doctrines in which is contained the "deposit of faith." They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and so to tone them down that they do not bear the same sense that the Church has constantly given them. It does not need many words, beloved son, to prove the falsity of these ideas, if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point : " For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the spouse of Christ, to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretence or pretext of a deeper comprehension of them " (*Constitutio de Fide Catholica, chapter iv*).

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same Author and Master, " the only begotten Son, who is in the bosom of the Father " (*John i, 18*). They are adapted to all times and all nations, as is clearly seen from the words of our Lord to his apostles : " Going, therefore, teach all nations ; teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days even to the end of the world " (*Matt. xxviii, 19*). Concerning this point the Vatican Council says : " All those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed " (*Const. de fide, chapter iii*).

Let it be far from any one's mind to lessen or to suppress, for any reason, any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ.

The rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. The Church has, guided by her Divine Master, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself : "I became all things to all men that I might save all."

History proves clearly that the Apostolic See, to which has been entrusted the mission not only of teaching, but of governing the whole Church, has continued "in one and the same doctrine, one and the same sense, and one and the same judgment" (*Conts. de fide, chapter iv*).

But in regard to ways of living she has been accustomed so to moderate her discipline that, the divine principle of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it? In this matter the Church must be the judge, not private men, who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessor, Pius the Sixth, must concur. He condemned as injurious to the Church and the spirit of God who guides her, the doctrine contained in proposition lxxviii of the Synod of Pistoia "that the discipline made and approved by the Church should be submitted to examination," as if the Church could frame a code of laws useless or heavier than human liberty can bear.

But, beloved son, in this present matter of which we are speaking, there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church that, her supervision and watchfulness being in some sense lessened, allowance be granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and the foundation of almost every secular state.

In the apostolic letters concerning the Constitution of States, addressed by us to the Bishops of the whole Church, we discussed this point at length; and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this greater liberty sought for and recommended to Catholics.

It is alleged that now, the Vatican Decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed, that nothing further on that score can give any solicitude, and, accordingly, since that has been safe-guarded and put beyond question, a wider and freer field, both for thought and action, lies open to each one. But such reasoning is evidently faulty, since, if we are to come to any conclusion from the infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and, moreover, that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning, seem to depart seriously from the overruling wisdom of the Most High—which wisdom, since it was pleased to set forth by most solemn decision the authority and supreme teaching rights of this Apostolic See—willed that decision precisely in order to safeguard the minds of the Church's children from the dangers of these present times.

These dangers, viz., the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject, and to set them forth in print to the world, have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before, lest people become unmindful both of conscience and of duty.

We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth, and to an ever-widening scope of public well-being, whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

Coming now to speak of the conclusions which have been deduced from the above opinions, and for them, we readily believe there was no thought of wrong or guile, yet the things themselves certainly merit some degree of suspicion. First, all external guidance is set aside for those souls who are striving after Christian perfection as being superfluous, and even disadvantageous—the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the divine communication to mankind, since it wholly depends upon His own good pleasure and He is a most free dispenser of His own gifts (“The Spirit breatheth whereso He listeth.”—*John iii. 8*. “And to each one of us grace is given according to the measure of the giving of Christ.”—*Eph. iv. 7*).

And shall any one who recalls the history of the Apostles, the faith of the nascent Church, the trials and deaths of the martyrs—and, above all, those olden times so fruitful in saints—dare to measure our age with these, or

affirm that they received less of the divine outpouring from the Spirit of Holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just, and that He stirs them alike by warnings and impulses, since, unless this were the case, all outward defence and authority would be unavailing. "For if any persuades himself that he can give assent to saving, that is, to gospel truth when proclaimed, without an illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit" (*From the Second Council of Orange, Canon 7*).

Moreover, as experience shows, these monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine: "He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase" (*De Gratia Christi, chapter xix*). This, indeed, belongs to the ordinary law of God's loving providence, that as He has decreed that men for the most part shall be saved by the ministry also of men, so has he wished that those whom He calls to the higher planes of holiness should be led thereto by men; hence St. Chrysostom declares "we are taught of God through the instrumentality of men" (*Homily I. in Inscr. Altar*). Of this a striking example is given us in the very first days of the Church. For though Saul, intent upon threatenings and slaughter, had heard the voice of our Lord Himself and had asked, "What dost Thou wish me to do?" yet was he bidden to enter Damascus and search for Ananias (*Acts ix*). "Enter the city and it shall be there told to thee what thou must do."

Nor can we leave out of consideration the truth that those who are striving after perfection, since by that fact they walk in no beaten or well-known path, are the more liable to stray, and hence have greater need than others of a teacher and guide. Such guidance has ever obtained in the Church; it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity—and hence they who reject it, do so, certainly, with rashness and peril.

To one who thoroughly considers the question, even under the supposition that every exterior guide is withdrawn, it does not yet appear what, in the minds of innovators, is the purpose of that more abundant influx of the Holy Spirit which they so greatly extol. To practise virtue there is absolute need of the assistance of the Holy Spirit, yet we find those who are fond of novelty giving an unwarranted importance to the *natural* virtues, as though they better responded to the customs and necessities of the times, and that, having these as his outfit, man becomes both more ready to act and more strenuous in action. It is not easy to understand how persons possessed of Christian wisdom can either prefer natural to supernatural virtues or attribute to them a greater efficacy and fruitfulness. Can it be that nature con-

joined with grace is weaker than when left to herself? Can it be that those men, illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, came short in the order of nature and its endowments, because they excelled in Christian strength? And although it be allowed at times to wonder at acts worthy of admiration, which are the outcome of natural virtue—how many are there really strong in the habit of the natural virtues? Is there any one not tried by temptations of the soul, and this in no light degree? Yet ever to master such, as also to preserve in its entirety the law of the natural order, requires an assistance from on high. These single notable acts, to which we have alluded, will frequently, upon a closer investigation be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, yet unless we would “run in vain” and be unmindful of that eternal bliss which a good God in his mercy has destined for us, of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says: “Wonderful is the strength, and swift the course, but outside the true path.” For as the nature of man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, but of grace also, is made fruitful unto everlasting life and takes on a more strong and abiding character.

This overesteem of natural virtue finds a method of expression in assuming to divide all virtues into *active* and *passive*, and it is alleged that whereas passive virtues found better place in past times, our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent—for there is not, nor can there be, merely passive virtue. “Virtue,” says St. Thomas Aquinas, “designates the perfection of some potency, but the end of such potency is an act, and an act of virtue is naught else than the good use of free will,” acting, that is to say, under the grace of God if the act be one of supernatural virtue.

He alone could wish that some Christian virtues be adapted to certain times, and different ones for other times, who is unmindful of the Apostle’s words, “that those whom He foreknew, He predestined to be made conformable to the image of His Son” (Romans viii, 29). Christ is the teacher and the exemplar of all sanctity, and to His standard must all those conform who wish for eternal life. Nor does Christ know any change as the ages pass, “for He is yesterday and to-day and the same forever” (Hebrews, xiii, 8). To the men of all ages was the precept given: “Learn of Me, because I am meek and humble of heart” (Matt. xi, 29). To every age has He been made manifest to us as obedient even unto death; in every age the Apostle’s dictum has its force: “Those who are Christ’s have crucified their flesh with its vices and concupiscences.” Would to God that more nowadays practised these virtues in the degree of the saints of past times, who in humility, obedience, and self-restraint were powerful “in word and in deed”—

to the great advantage, not only of religion but of the state and the public welfare.

From this disregard of the evangelical virtues, erroneously styled *passive*, the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both; but how false these assertions are is evident from the practice and the doctrine of the Church, which has ever highly approved of the religious life. Nor without good cause, for those who, under the divine call, have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds, or shall we say that it is useless or hurtful to a more perfect state of life? Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty, enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free (Galat. iv, 31).

And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious orders, cannot be the opinion of any one who has read the annals of the Church. Did not your country, the United States, derive the beginnings both of faith and of culture from the children of these religious families—to one of whom, but very lately, a thing greatly to your praise, you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found, how speedy and yet how fruitful a harvest of good works do they not bring forth! How many leave home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers. Out of their number, not less indeed than from the rest of the clergy, the Christian world finds the preachers of God's word, the directors of conscience, the teachers of youth, and the Church itself the examples of all sanctity.

Nor should any difference of praise be made between those who follow the active state of life from those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report these have merited, and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of Heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows, let them pursue such a course. It is not new in the Church nor

in any wise censurable. Let them be careful, however, not to set forth such a state above that of Religious Orders. But rather, since mankind are more disposed at the present time than formerly to indulge themselves in pleasures, let those be held in greater esteem "who, having left all things, have followed Christ."

Finally, not to delay too long, it is stated that the way and method hitherto in use among Catholics for bringing back those who have fallen away from the Church should be left aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by apostolic authority. The Scriptures teach us (Eccle. xvii, 4) that it is the duty of all to be solicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their works of Christian charity, and by earnest and continuous prayer to God.

On the other hand, those who belong to the clergy should do this by an enlightened fulfilment of their preaching ministry, by the pomp and splendor of ceremonies, especially by setting forth in their own lives the beauty of that doctrine which St. Paul inculcates upon Titus and Timothy. But if, among the different ways of preaching the Word of God, that one sometimes seems to be preferable which is directed to non-Catholics, not in churches but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault.

But let those who undertake such ministry be set apart by the authority of the bishops, and let them be men whose knowledge and virtue has been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill-will, who might perchance more easily be drawn to the one fold of Christ, if this truth be set forth to them in a friendly and familiar way.

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, or if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the Bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

The Paulist Fathers

ON AMERICANISM.

MISCONCEPTIONS OF THE PROTESTANT PRESS CONSIDERED.

ABOUT the only religious publication which took any very serious exception to the letter of the Holy Father on the subject of "Americanism" was the *Outlook*. Other periodicals demurred at some of the statements or found fault in a trivial way with the dignified and authoritative claims made by the Holy Father as the exponent of the one true Church. This might have been expected, because of the different points of view from which the letter is looked at. But the *Outlook* takes issue with the words of the Pope on deeper and more fundamental grounds, no less than "the interpretation of the religion of Jesus Christ as embodied in the Four Gospels." Let us quote here the exact words of the statement from the *Outlook* :

"But the larger question: Does Pope Leo XIII correctly interpret the religion of Jesus Christ as it is embodied in his life and teachings contained in the four Gospels? concerns the Universal Church. The *Outlook* does not believe that he does. We recognize the self-consistent attitude of the Roman Catholic Church, but not that this attitude is consistent with the liberty wherewith Christ makes free. Nevertheless we are glad to have it stated with such explicitness, for it will help clear thinking. For between the position that religious faith is a dogma once for all delivered to the saints, and either transcribed in an infallible Bible or committed to the custody of an infallible Church, and the position that every man is a child of God, may have direct communion with God, and may learn for himself by that communion what the will of God is, that no dogma can possibly state spiritual truth in a permanent form, that philosophical definitions of spiritual life must change with changing philosophy, as the language in which they are expressed changes with changes in language and literature, that truth is more than dogma and life is more than discipline, that neither truth nor life has been or can be ossified in a written record or a traditional ecclesiastical decree, that, in a word, the kingdom of God is like a seed planted in the

ground, which grows, men know not how, and that when it ceases to grow it ceases to live, and therefore ceases to be the kingdom of God—between these two attitudes there appears to us to be no middle ground. The Roman Catholic Church is the self-consistent exponent of an infallible, unchangeable dogma, an immobile, unalterable life. Protestantism will never be self-consistent until it stands with equal courage for the opposite doctrine—adaptability of religious institutions to changing circumstances, the mobility of religious life as a perpetual growth, and the continual change of dogmatic definitions, always inadequate to express the ever-enlarging spiritual life of the individual and of the race.”

As a thoughtful and representative periodical the *Outlook* has a very high standing. It voices the religious sentiments of a large and intelligent class of non-Catholics who have turned their back on church authority and ecclesiasticism, and are facing towards “rationalism” in religion, in the stricter sense of the word, as opposed to the acceptance of the authoritative teaching of the external order.

It is not at all to be wondered at that the *Outlook* should manifest some little uneasiness at the beautiful spectacle of the Catholic world here, in free-thinking and liberty-loving America, listening with reverential docility to the voice of an old man away off in Rome. But in doing so Catholics neither confess to any servility to the opinions of another, nor to any intellectual slavery. The only intellectual servitude we know is the subservience of the mind to a human teacher whose authority on questions of divine truth does not transcend the skies, and whose sources of knowledge are no more or no less than just what any one may acquire by natural ability. It is no slavery for the mariner who is tossed on the wide expanse of ocean that he must stand at midday and watch the passing of the sun across the meridian, and that he must accept the dictation of the sun as to the regulation of his daily life. He, perchance, might be freer if he had the arrangement of his own time, if he might go on the bridge and announce the hour of twelve when it pleased his fancy or suited his own convenience. But even then he could not get away from the principle of authority. In order to get any one to accept his arbitrary arrangement of time so that there might be some order in the watches, and not everlasting confu-

sion on board, he would be obliged to impose his arrangement on all the others by authority. Many, moreover, seeing that the only principle whereby the hour of midday was fixed was the captain's own pleasure, would very soon rebel against one man's pleasure setting itself up against another's, even if he were the captain of the ship.

How much more harmonious it is to have the authority of the sun, which no one disputes and whose regulation of time every one freely and willingly accepts. As we look over the non-Catholic religious world, where the principle of authority is denied, there are duplicated the divergencies and differences that would characterize the condition of affairs on shipboard if the captain would put aside the sun as a guide and set up his own convenience as the standard.

In accord with this spirit of obedience, when the letter of the Holy Father was published the Paulist Fathers immediately sent the following expression of their adherence to the teaching of the Holy Father :

“ As soon as we had read the letter of your Holiness regarding the errors to which the name of ‘Americanism’ is given, and addressed to his Eminence James Cardinal Gibbons, Archbishop of Baltimore, as this letter was given in English in the New York daily papers, we immediately, fully, and willingly embraced the doctrine laid down in this Pontifical document ; and we signified this without delay by telegraph to your Holiness. And for the letter we cordially thank your Holiness, because, in the discharge of your office of supreme Doctor and infallible Teacher, you lead us in the way of truth and keep far from us the darkness of error ; and in the same spirit Father Hecker, if he were still living, would with filial veneration have received the Pontifical decree.

“ But the reading of the letter of your Holiness gave us no little comfort, because therein it is stated that the errors reprobated by the Holy See are rather to be ascribed to the interpretations of the opinions of Father Hecker than to those opinions themselves. But if there be anything, either in the doctrine or the

'Life' of this Father, which is ordered by the wise judgment of your Holiness to be corrected, we willingly acquiesce in the sentence of the Holy See, both because the Roman Church is the pillar and ground of the truth, and because it is commanded as follows in the Rule of our Institute: 'Let a prompt and cheerful religious submission to the Holy Church, and to every lawfully constituted authority in it, and to all the ordinances established by its authority, be a principal and evident characteristic of our society and of all its associates. First of all, let this obedience be shown to the Vicar of Jesus Christ, and to the Holy Roman Church, and to all the decrees and instructions of the Holy See, whether relating to doctrine or to discipline.' This manner of obedience is deeply imprinted in our hearts, so that we have never thought of departing from the integrity and strictness of Catholic doctrine. But if, according to the judgment of your Holiness, we have either had this tendency, or have appeared to have it, or by our way of acting have given any favor in any way to such a tendency, we gratefully receive the paternal correction of your Holiness.

"The Constitutions of our Institute strictly require us to aim at perfect orthodoxy, and to have for our standard not only the definitions of the Church, but also its instructions, and the writings of approved authors concerning the spiritual life, and to promote the devotions which the Church fosters and recommends. And in these Constitutions the following declaration is to be found: 'To all, including the priests, it is prescribed to use spiritual direction, according to the principles laid down by approved writers.' In these, and in all matters, we declare that we shall follow the instructions laid down in the letter of your Holiness, and we likewise profess full obedience and faithful adherence to your Holiness and to the Holy Roman See."

The principle of authority in religious matters, instead of being a hindrance to the growth of real religious life, is a most decided help. The *Outlook* does not seem to appreciate this

fact. It looks on an unerring church or an infallible pope as an oppressive incubus which kills all spontaneous growth beneath it, shutting out all direct communication with God himself. It would seem to think that under such a system the spiritual life must of a necessity be etiolated and jejune. But the facts are fortunately, not in accord with such imaginings. Catholic hagiology is full of the life-stories of men and women who have attained the heights of heroic sanctity while living under this system. It is quite certain that one may go up and down the avenues of New York City and meet devout, prayerful Catholic souls who, though clad in hood or tattered garments, are as prayerful as the fathers of the Thebaid, and are as instant in season and out of season in resisting the demands of the inferior nature, and all because their hearts have been touched by the divine love. Authority in religion is not an overhanging cloud to shut out the sun, but is rather like the railroad track to guide and to facilitate the progress of the train. The engineer as he starts from the depot knows every inch of his way, the rails will keep him from wandering across fields and being wrecked in the ditches, and instead of hindering him from reaching his destiny only the more readily help him to attain his end. It is easily conceivable that a people who have no worrying cares about their doctrinal beliefs can far more readily turn their attention to the fixing up of their lives from an ethical point of view. While, on the other hand, they to whom the question of "what must I believe" is like an open sore, will very soon find that their moral life will get into the same unhealthy condition.

The *Outlook* seems to have some curious notions about objective truth. It would appear that "spiritual truth" is only a mental impression. It has no permanent or pervading existence outside one's own comprehension of it. The writer says: "No dogma can possibly state spiritual truth in a permanent form." The prevailing idea of "spiritual truth," like any other truth, is that it is permanent—yesterday, to-day, and for ever, unalterably the same. Truth, like God, is unchangeable. The Ten Commandments—and what more comprehensive "spiritual truth" are there than these?—are just as true to-day as they were when uttered

on Mount Sinai, and will be just as true at the crack of doom. Dogma is only an expression of a divine fact, as the Commandment is the expression of a moral fact. These divine facts were revealed at sundry times and in divers ways, placed in the deposit of truth to be faithfully kept and infallibly declared by the one whom the God of truth has constituted as the guardian of the deposit.

The world will never be converted to the truth by *minimizing* its meaning or explaining away and softening down its plenary signification to suit the hard heart and dull ears of a worldly generation. There is such a thing as an attractive presentation of truth, but instead of lessening its value such a presentation only heightens its importance.

Father Hecker frequently gave expression to these statements. There is no one who wooed divine truth with such a lover's devotion as he, and there was no one who was prouder of its attributes, so ever ready to speak of them in any assemblage, and almost frantic in his desire to tell the whole truth and nothing but the truth. He would have counted it treachery, and himself a traitor, to have explained away or to have apologized for one iota of the truth. One of the best statements against *minimizing* was written by Father Hewit in an article entitled "Pure vs. Diluted Catholicism," published in 1895.* In fact, the whole non-Catholic mission movement, from the day of its inception to the present moment, has constantly held in its front the statement "that we shall never lead our erring brethren to a knowledge of the truth by making light of the differences which exist between them and ourselves, or by mitigating the doctrine that out of the Church there is no salvation. Almighty God having instituted a way of salvation, has instituted no other."

But while there is in the Catholic system this "infallible, unchangeable dogma," this continuing "in one and the same doctrine, one and the same sense, and one and the same judgment" (Const. de fide, chap iv., Conc. Vatican), it does not necessitate an "immobile unalterable life." For the spiritual life is undoubtedly a growth through the indwelling of the Holy Spirit.

* *American Catholic Quarterly*, July, 1895.

“He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water. Now this he said of the Spirit which they should receive who believed in him” (St. John vii, 38, 39). This same Spirit is the one who originates the good desire as well as the one who bestows the grace to carry it to completion. He is the one who has regenerated us by instituting a new relationship between the soul and God whereby we are enabled to cry, Abba, Father. He plants the seeds of a Christian life in the regenerated soil of our hearts and by the abundant showers of his grace he germinates that seed. He fosters it in its growth until truly we can say that “I live, not I but Christ liveth in me.” “The charity of God is poured out in our hearts by the Holy Ghost who is given to us” (Rom. v, 5). Herein is established that wonderful union between the soul and God, far more close than that between friend and friend, so close that very often the soul is called the spouse of God.

As in a city there are the external ramparts which protect the city in its outer defences and guard the people from being carried away into the darkness of slavery, so also there is the internal civic life whereby the laws are kept and the refinements of civilization are cultivated, libraries established, and art galleries fostered. In just the same way in the city of the soul: while there are the external barriers of defined truth, the dogmatic teachings which preserve the soul from straying away into the slavery of falsehood and error, there is also the inner life begun and carried to the “full stature of Christ” by the indwelling of the Holy Spirit.*

To most Catholics who live godly lives the existence of the outer ramparts is rarely felt. They have a consciousness that they are safely protected within a fortified city of truth, and with a sense of security they are enabled to cultivate the higher life, to cleanse, to adorn, and to decorate the temple of their souls in which the Spirit of God dwelleth.

* These relations of the Holy Spirit in the individual soul, as well as in the one true Church, are most clearly and beautifully expressed in the Encyclical Letter of the Holy Father on “The Office of and Devotion to the Holy Ghost.”

In this city of the soul the Holy Ghost rules both as civil governor to promote the higher life of the citizen as well as military commander to guard the outer ramparts of the commonwealth. While he inspires each one to action, he also dwells in the church to guard the deposit of truth. It may happen at times that one seems to be inspired to do what the external authority forbids. In which case such private inspiration is to be forsaken, for only to the external authority has the gift of infallibility been imparted. No one expresses the synthesis of this double action of the Holy Ghost better than Father Hecker in the following passage :

“The Holy Spirit, which, through the authority of the church, teaches divine truth, is the same Spirit which prompts the soul to receive the divine truth which he teaches. The measure of our love for the Holy Spirit is the measure of our obedience to the authority of the church ; and the measure of our obedience to the authority of the church is the measure of our love for the Holy Spirit. Hence the sentence of St. Augustine: ‘Quantum quisque amat ecclesiam Dei, tantum habet Spiritum Sanctum.’ In case of obscurity or doubt concerning what is divinely revealed truth, or whether what prompts the soul is or is not an inspiration of the Holy Spirit, recourse must be had to the divine teacher or criterion, the authority of the church. For it must be borne in mind that to the church, as represented in the first instance by St. Peter, and subsequently by his successors, was made the promise of her Divine Founder, that ‘the gates of hell should never prevail against her.’ No such promise was ever made by Christ to each individual believer. ‘The church of the living God is the pillar and ground of truth.’ The test, therefore, of a truly enlightened and sincere Christian will be, in case of uncertainty, the promptitude of his obedience to the voice of the church. . . . The criterion or test that the soul is guided by the Holy Spirit is its ready obedience to the authority of the church” (*Church and the Age*, page 34).

This statement indicates as well what an obedient and submissive child of the church Isaac Thomas Hecker was, and were he alive to-day he would be the very first to signify his adherence to the teachings of the Holy Father as announced in the letter to Cardinal Gibbons.

We have every reason to be grateful to the Holy Father for the luminous exposition of Catholic truth as well as for the condemnation of the many errors which have been paraded under the garb of “Americanism.”

Selecting Successors to the Chair of Peter.

PAPAL CONCLAVES.

By THE RT. REV MONSIGNOR SETON.

THE succession of the Roman Pontiffs rests on the word of God: other lines of princes may fail; their line shall last until the end of the world. Still, although there will always be a series of legitimate successors in the Papacy, the manner of succession has varied, being left to human prudence, which accommodates itself to times and places, yet ever under an overruling Providence that directs to its own ends no less the vices than the virtues of men.

The election of a Pope is the most important event that takes place in the world. It affects immediately several hundred millions of Catholics in their dearest hopes of religion, and it touches indirectly the interests of all other people on the earth besides. In the Pope the world receives a vicar of Christ, a successor of St. Peter, and an infallible judge in matters of faith and morals. The Papacy was always conferred regularly by way of election—from the chief of the Apostles, chosen by our Lord himself, to Leo XIII, who was elected by the cardinals of the Holy Roman Church on the 20th of February, 1878. Between these there have been two hundred and sixty-one Popes, if we follow the number given by the official *Gerarchia Cattolica*, which is published annually.

In early times, when the Pope died at Rome, the cardinals met to elect a successor in the Lateran or the Vatican basilica, or in the cathedral of any other city in which they might have determined to hold the election. "Conclave" is the term used exclu-

sively for many centuries for the place in which the cardinals meet in private to elect a Pope; but it was used in the early Middle Ages of any room securely shut, just as among the ancient Romans *conclave* was a covered and enclosed apartment or hall that could be fastened with a lock and key—*cum clavi*. Long before the pontificate of Gregory X the cardinals who assembled for a papal election met in some part of a large and noble building—generally the sacristy of a cathedral—where they transacted the business of the day, and returned after each session to their private abodes. The gloss *Nullatenus*, on the decree of Alexander III, says that if two-thirds—the majority required—of the cardinals will not agree upon a candidate, they should be closely confined until they do—*includantur in aliquo loco de quo exire non valeant donec consenserint*—and mentions several popes elected after the cardinals had been subjected to a reasonable duress. This is precisely the conclave. It was not, however, until the year 1274 that the mode of procedure in a papal election was positively settled—after the incursions of the barbarians and the many vicissitudes to which the Holy See then became subject had deranged the earlier and apostolic manner—and the rules and regulations of the modern conclave were published. After the death of Clement IV in Viterbo, on Nov. 22, 1269, the eighteen cardinals composing the Sacred College met there to elect his successor; but not agreeing after a year and a half, although the kings of France and Sicily, St. Bonaventure, General of the Franciscans, and many influential, learned, and holy men came in person to urge them to compose their differences of opinion and relieve the church of her long widowhood, they were all got together one day, by some artifice, in the episcopal palace, which was instantly closed upon them and surrounded with guards. Even this imprisonment did not change their temper, and after some further delay the captain of the town, Raniero Gatti, took the bold resolution of removing the entire roof and otherwise dilapidating the edifice, in hopes that the discomforts of the season, added to their confinement, might break the stubbornness of the venerable fathers. This move succeeded, and a compromise was effected among the dis-

cordant cardinals on the seventh of September, 1271, in virtue of which the papal legate in Syria, Theobald Visconti, Archdeacon of Liege, was elected. This was not the first time that extraordinary and almost violent measures had been taken to bring the cardinals to make a prompt election. At Viterbo the captain of the town coerced their liberty; at Naples the commandant of the castle bridled their appetite when, after the death of Innocent IV, in 1254, he diminished day by day the quantity of food sent in to them—*cibo per singulos dies imminuto*—until they agreed upon a worthy subject.

Gregory X, who was so singularly elected at Viterbo while far away in Palestine, called a general council, which met at Lyons on May 2, 1274. Five hundred bishops, over a thousand mitred abbots and other privileged ecclesiastics, the patriarchs of Constantinople and Antioch, the grand master of the famous Knights of St. John of Jerusalem, the kings of France and Aragon, besides ambassadors from Germany, England, Sicily, and other important nations, took part in it. The Pope was resolved to establish the manner of electing the Roman Pontiff on a better principle, and now drew up a constitution which, in spite of considerable opposition from the cardinals, was read between the fourth and fifth sessions, and finally received the approbation of the fathers. This is substantially the code that still regulates the conclave. The original constitution, which had been suspended by some popes and not observed by the cardinals in several elections, was introduced into the body of canon law, by Boniface VIII, in order to impress it, if possible, with a more solemn and perpetual obligation of observance; and when some of the cardinals, incensed at the transfer of the See to Avignon, maintained that, despite all this, the Sacred College could modify or abolish it at discretion, it was confirmed by the General Council of Vienne and their factious spirit reprovèd. This conciliar decree has also a place in the canon law, where it is found among the Clementines (*Ne Romani, 2 de elect.*)

“Where the danger is known to be greatest,” says the preamble to Pope Gregory’s constitution, “there should most care be taken. How many risks and what great inconvenience a long

vacancy of the Holy See entails is shown by looking back upon the disorders of other days. It is, therefore, wise that, while diligently engaged in reforming minor evils, we should not neglect to provide against calamity itself. Now, therefore, whatever our predecessors, and particularly Alexander III, of happy memory, have done to remove a spirit of discord in the election of the Roman Pontiff, the same we desire to remain in full force; for we do not intend to annul their decrees, but only by our present constitution to supply what experience points out to be wanting."

The whole decree may be divided into fifteen paragraphs, which are called the Fifteen Laws of the Conclave. They are summarized as follows :

On the death of the Pope the cardinals, having celebrated for nine days his obsequies in the city where he died, shall enter the conclave on the tenth day, whether absent colleagues have arrived or not, and be accompanied by a single attendant, whether lay or clerical, or at most, in case of evident necessity, by two attendants.

The conclave shall be held in the palace last occupied by the Pope, and there the cardinals must live in common, occupying a single spacious hall not cut off by curtains or partitions and so carefully closed on every side that no one can secretly pass in or out. One room, however, may be cut off for private purposes—*reservato libero ad secretam cameram aditu*—but no access shall be allowed to any cardinal, nor private conversation with nor visits to him, except from those who, by consent of all the other cardinals, may be summoned to consult on matters germane to the affair in hand; nor shall any one send letters or messages to their lordships or to any of their familiars, on pain of excommunication.

A window or other opening shall be left in the hall of conclave, through which the meals are introduced, but it must be of such a size and shape that no human being can penetrate thereby.

If, after three days from the opening of the conclave, no election has been made, the prelates appointed to attend to this shall allow each cardinal no more than one dish at dinner and

supper during the next five days, after which only bread and water until they come to an agreement. The cardinals shall take nothing from the papal treasury during the vacancy of the See; but all its revenues are to be carefully collected and watched over by the proper officers. They shall treat of nothing but the election, unless some imminent danger to the temporalities of the Holy See may demand their attention; and, laying aside all private interests, let them devote themselves entirely to the common weal; but if any cardinal shall presume to attempt by bribes, compacts, or other arts to entice his brethren to his own side, he shall suffer excommunication, nor shall any manner of engagement, even if sworn to, be valid. If a cardinal draw off from the conclave, or should he retire from motives of health, the election must still proceed; yet if he recover he shall be readmitted. Cardinals arriving late or at any stage of the proceedings, as also those who may be under censures, shall be received. No one can give his vote outside of the conclave.

Two-thirds of the votes of all the electors present* are requisite to elect; and any one not radically disqualified† is eligible to the Papacy. The feudal superiors of the territory and the municipal officers of the city in which the conclave is held are charged to observe these regulations, and shall swear in presence of the clergy and people to do so. If they fail to perform their duty they shall be excommunicated, be declared infamous and lose their fiefs, and the city itself shall be interdicted and deprived of its episcopal dignity. Solemn funeral services are to be held in every important place throughout the Catholic world as soon as news arrives of the Pope's death; prayers are to be recited daily and fast days appointed for the speedy and concordant election of an excellent Pontiff.

This provident constitution of Gregory X contains in brief the rules and regulations which have ever since governed the conclave. In a few points, however, its severity has been relaxed, particularly by Clement VI in the bull *Licet de Constitu-*

* Voting by proxy is not recognized in the conclave.

† Such, for instance, as a woman, a manifest heretic, an infidel—*i. e.*, one who is not baptized.

*tion*e, dated December 6, 1351; and in others some small modifications have been introduced, in accordance with the manners and customs of a more refined age, by Gregory XV (Ludovisi, 1621—1623) in his comprehensive ceremonial. Thus Clement VI (De Beaufort, 1342—1352), while recommending the greatest frugality at table during the seclusion of the conclave, removed the alimentary restrictions and left it to the cardinals themselves to select the kind, quality, and amount of their food, but forbade the prandial civilities of sending tidbits from one table to another. The same Pope allowed each cardinal to have his bed enclosed by curtains, and to have two attendants, or conclavists, in every case. The monastic simplicity of a common sleeping-room was done away with in the sixteenth century, when each cardinal was allowed the use of a separate cell, which Pius IV commanded should be assigned by lot. When a cardinal's name and number have been drawn, his domestics upholster the cell with purple serge or cloth, if their master was created by the late Pope; but if by a former one, with green—a difference in color that was first observed in the conclave for the election of Leo X. A few articles of necessary furniture, such as a bed, table, kneeling-bench, and a couple of chairs, complete the interior arrangements. On the outside of his cell each cardinal affixes a small escutcheon emblazoned with his arms, which serves as a substitute for that vulgar modern thing called a door-plate. While great care is still taken to hinder suspicious communications between the conclave and the outer world, it is no longer prohibited to visit a cardinal or member of his suite, although the colloquy must be held at some one of the entries, and whatever is spoken be heard by the prelates doing duty there. Instead of the single small window—more like an oubliette than anything else—which Gregory prescribed, openings in the shape of pivotal or revolving wooden frames like those used in nunneries and called *tours* in French, were adopted at the suggestion of Paride de' Grassi, master of ceremonies to Leo X.

Eight of them are always connected on different sides with the hall of conclave, wherever it may be. The ten days before the conclave can open begin from the very day of the Pope's

death ; but sometimes a much longer time has elapsed—as, for instance, after the death of Alexander VI, when the violence of Cæsar Borgia and the presence of a French army in Rome occasioned a delay of thirty days ; and again, when Cardinal Ferreri was arrested on his way from Vercelli to the conclave by the Duke of Milan, his loyal colleagues waited for him eight days beyond the usual time. The conclave in which Julius III was elected in 1550 was not opened until nineteen days after his predecessor's death, to oblige the French cardinals, who had not yet all arrived at Rome. In early ages, before it became customary to give the hat to occupants of episcopal sees other than the seven suburbican ones, and when cardinals were strictly bound to reside *in curia* ; *i. e.*, to live near the Pope of whose court they were the principal personages—there was generally no necessity for a considerable delay. Anastasius the Librarian says that Boniface III, in the year 607, made a decree forbidding any one to treat of a future Pope's election during the lifetime of the living one, or until three days after his death ; but, as Mabillon shows, this three days' delay was observed in the Roman Church long before the seventh century, as appears from the despatch sent to the Emperor Honorius after the death of Pope Zozimus in the year 418. It is not known when it began to be observed as a law. In many cases an election took place either on the very same day that a Pope died or on the following one, particularly during the era of persecutions and in the tenth and twelfth centuries, when the seditious dispositions of the populace and the factions of rival barons made any unnecessary delay extremely hazardous. During the fifteenth, sixteenth, and following centuries the conclaves have generally been short, averaging about two weeks each. But during the greater part of the Middle Ages, after the supremacy of the Sacred College, during which the vacancy of the Holy See was undisputed, and the cardinals had little to fear from princes or people, their own dissensions often occasioned an interregnum of months, and even years, to the discredit of their order and scandal of the Christian world.

The election should take place in Rome, if possible, because

Rome is, or ought to be, the ordinary residence of the Sovereign Pontiffs; but both before and after Pope Gregory's constitution many elections have been held elsewhere, according as the Curia was in one place or another. Urban II was elected in Terracina; Calixtus II in Cluny; Lucius III in Velletri; Urban III in Verona; Gregory VIII in Ferrara; Clement III, Alexander VI, and Honorius III in Pisa; Innocent IV in Anagni; Alexander IV and Boniface VIII in Naples; Urban IV, Gregory X and Martin IV in Viterbo; Innocent V in Arezzo; Honorius IV, Celestine V, and Clement V in Perugia. During the stay of the Popes in France, John XXII, Benedict XII, Clement VI, Innocent VI, Urban V, and Gregory XI were elected at Avignon. John XXIII was elected at Bologna, and Martin V at Constance, since whom all his successors, except Pius VII, have been elected in Rome. The law of Gregory X commanded that the conclave should be held there where the last Pope died—*Statuimus ut, si eundem pontificem in civitate, in quâ cum sua curia residebat, diem claudere contingat extremum, cardinales omnes conveniant in palatio, in quo idem pontifex habitabat*—because in one sense, as of ancient Rome,

... Vejos habitante Camillo,
Illico Roma fuit;

so of modern Rome, *Ubi Papa, ibi Roma*. When, however, he was absent only on some extraordinary occasion, the election was to be held in Rome itself, no matter where he died. Gregory XI, who brought back the See from Avignon, intending to return to France on business and to better his health, but wishing to assure an Italian election and the permanent retransfer of the Holy See to Rome, made a decree on March 19, 1378, ordering a majority of the cardinals, should his death occur during his absence, to meet in any part of Rome, or, if more convenient, in some neighboring city, and there elect a successor. Clement VII restricted the place of holding the conclave to Rome alone, in a bull issued October 6, 1529, on occasion of his journey to Bologna to crown the Emperor Charles V, and in another one, dated August 30, 1533, when going to France to confer with Francis I.

When Pius IV had a mind to go to Trent and preside in person at the council, he declared on September 22, 1561, that a papal election—should one become necessary by his death while away—was to be held in Rome, unless it were under an interdict, in which case in Orvieto or Perugia. Clement VIII, when going to Ferrara to receive back the fief which had reverted to the Holy See on the death of Alphonsus d'Este, declared on March 30, 1598, that, should he die before returning, the subsequent election was to be held nowhere but in Rome. Long usage, continued up to the beginning of the present century, has consecrated the Vatican as the most proper seat of the conclave. The first Pope elected there was Benedict XI in 1303, and the next was Urban VI in 1378. When Honorius IV, of the great house of Savelli, died where he had lived and held his court, in his family mansion on the Aventine, some remains of which are still seen near the convent of *Santa Sabina*, the cardinals, in scrupulous observance of the first law of Gregory's constitution, met there and elected his successor, Nicholas IV, on February 22, 1288. Eugene IV in 1431, and Nicholas V in 1447, were elected in the Dominican convent of the *Minerva*, the great dormitory of the friars being fitted up for the cardinals, and the election itself being held in the sacristy behind the choir, over the door of which a large fresco painting and a Latin inscription still commemorate the event. There were several projects on foot in the seventeenth century to establish with every possible convenience, and in accordance with the prescriptions of the Roman ceremonial of election, a hall of conclave which should serve for all future occasions. The venerable Lateran and the more modern Quirinal each had its advocates, and Pius VI is said by Cancellieri to have intended the vast and magnificent sacristy building which he erected alongside of St. Peter's for such a purpose; but his immediate successor was elected in Venice on account of the French troubles, and all of *his* successors, except Leo XIII, have been elected in the Quirinal palace.

On the Pope's death the Sacred College, or apostolic senate of Rome, succeeded to the government of the States of the Church.

All the officers of the government were instantly suspended until provision was made to carry on the public business. Only the chamberlain of the Holy Roman Church, the grand penitentiary, and the vicar-general, who are always cardinals, continued to exercise their powers by a privilege granted to them by Pius IV. The chamberlain (*camerlengo*) was the executive or head of the government, acting as a quasi-sovereign, and was consequently honored with a special guard and allowed to coin money stamped with his family arms and the distinctive heraldic sign of the vacancy of the see, which is a pavilion over the cross-keys. With him were associated three other cardinals, each for three days at a time, one from each of the three orders, beginning with the dean, the first priest, and first deacon, and so on in turn of seniority. The secretary of the Sacred College, who is always a prelate of very high rank, was prime minister and transacted all the correspondence and other business of the cardinals with foreign ambassadors and the representatives of the Holy See at foreign courts. Clement XII provided that if the chamberlain or grand penitentiary should die during the conclave, the cardinals are to elect a successor to him within three days; but if the cardinal-vicar die, the vicegerent, who is always a bishop *in partibus*, succeeds *ex-officio* to his faculties. The Sacred Congregations of Rome are privileged to transact business of small importance through their secretaries, and even to finish affairs of whatever importance, if at the Pope's death they were so far advanced as to need only the secretary's signature.

If a cardinal fall ill and choose to remain in conclave, provision is made to take his vote; but he may retire, if he wish, losing his vote, however, which cannot be given outside of the conclave or by proxy. If he recover he is obliged in conscience to return, because it is a duty of his office, and not a mere personal privilege, to take part in papal elections. All cardinals, unless specially deprived by the Pope before his death of the right of electing and being elected, can vote and are eligible, even if under censures. Thus, cardinals De Noailles and Alberoni were invited to the conclave at which Innocent XIII was elected;

but cardinals Bandinelli-Saoli and Cocsia had been deprived, the one by Leo X and the other by Clement XII, of what is called in canon law the active and passive voice. The cardinals may elect whom they please; nor is it necessary to be either a member of the Sacred College or an Italian to become Pope. In former ages the choice of subjects was more confined than it is at present; for we learn from the acts of a council composed chiefly of French and Italian bishops, convened at Rome in 769 by Stephen III, *alias* IV, to condemn the anti-Pope Constantine, who was not even a cleric, that no one who was not either a cardinal, priest, or deacon could aspire to the Papacy—*Nullus unquam præsumat . . . nisi per distinctos gradus ascendens, diaconus aut presbyter cardinalis factus fuerit, ad sacrum pontificatus honorem promoveri.*

Nevertheless, in view, presumably, of the greater good of the Church, many persons have since been elected who did not answer to this description. Such was the case with Gregory V in 996; Sylvester II in 999; Clement II in 1046; Damasus II in 1048; Leo IX in 1049; Victor II in 1055; Nicholas II in 1059; Alexander II in 1061; Calixtus II in 1119; Eugene III in 1145; Urban IV in 1261; Gregory X in 1271; Celestine V in 1294; Clement V in 1305; Urban V in 1362, and Urban VI in 1378, since whom no one not a cardinal has been elected, although several have come near being chosen. At the conclaves at which Adrian VI and Clement VII were elected, Nicholas Schomberg, a celebrated Dominican and archbishop of Capua, received a number of votes; and as late as the middle of the last century, at the conclave from which proceeded Benedict XIV, Father Barberini, ex-general of the Capuchins and apostolic preacher, was repeatedly voted for. No matter what may have been a man's previous condition, he can be elected; and there are not a few instances of persons of ignoble birth or mean antecedents having been exalted to the Papacy, which they have illustrated by their virtues or their learning:

“Choose the best, and him who shall please you most of your mother's sons (*children of the Catholic Church*), and set

him on his father's throne" * (*as vicegerent of God in his kingdom on earth*).

However, since Sixtus V (1585-1590), who is said to have been a hogherd in his youth, all the popes have belonged to noble families; for, says Cardinal Pallavicini, the celebrated Jesuit and historian of the Council of Trent, nobility of birth, although no necessary condition, adds dignity and splendor to the pontificate—*reca gran decoro ed ornamento al pontificato*. † But then he belonged to a princely family himself and wrote two centuries ago.

Almost every European nationality has had a representative on the papal throne; but for several centuries the Italians have jealously guarded its steps from any one but themselves, and perhaps with reason so long as the Pope was temporal sovereign of a large part of the Peninsula. Adrian VI of Utrecht (1522-1523) was the last *foreigner* ever allowed to wear the tiara, and he for his relations with the powerful Emperor Charles V rather than for his undoubted virtues and learning; and yet so great was the indignation of the Romans when his name was announced that the cardinals were insulted and some of them maltreated as they left the conclave. But if a Hollander might be tolerated for some grave political reasons—not a Frenchman under any circumstance.

In the conclave of 1458 the worthiest subject to very many of his brethren seemed the Cardinal d'Estouteville, Archbishop of Rouen—the same who built the magnificent church of San Agostino at Rome. But *Timeo Danaos et dona ferentes*; so when there was a fine chance of his getting the requisite number of votes, Orsini and Colonna, as heads of the Roman party, deliberately turned the tide in favor of Piccolomini, although his record was bad and his health not good. ‡ When Clement V (Bertrand de

* 4 Kings x, 3.

† Hist. of Alex. vii.

‡ Æneas Sylvius Piccolomini, who became Pope Pius II, had been implicated in the affairs of the schismatical Council of Basle, but he finally acknowledged his errors and made his peace with Eugene IV., who treated him with magnanimous generosity. He was scholar, poet, and antiquarian; one of the most learned men and best Latinists of the age. He made an excellent Pope.

Got, Archbishop of Bordeaux, 1305-1314) was elected, he summoned the Sacred College to Lyons to assist at his coronation.

When the order reached the cardinals, old Rosso Orsini, their dean, rose and said: "My venerable brethren, soon we shall see the Rhone—but, if I know the Gascons, the Tiber will not soon see a Pope again." And so D'Estouteville, with all his wealth and learning and high connections, was made to feel that

Necdum etiam causæ irarum sævique dolores
Exciderant animo.

Gregory X prescribed that a strict watch should be kept over the conclave wherever it might be held. When held in Rome the representatives of the noblest families have a principal part in maintaining order in the city and protecting the cardinals from any sort of interference. The marshal of the Holy Roman Church and guardian of the conclave watches over the external peace and quiet of the Sacred College. This is one of the highest offices held by a layman at the Roman court. It is hereditary, and belonged for over four hundred years to the great baronial family of Savelli until its extinction. It passed in 1712 to the princely family of Chigi. The very ancient and now ducal family of Mattei was charged with preserving the peace of the Ghetto and Trastevere. For this purpose it used to raise and equip a small body of troops, which was kept up as long as the conclave lasted. The majordomo of the late Pope is *ex-officio* governor of the conclave since the time of Clement XII (Corsini, 1730—1740). Although he also exercises some external jurisdiction, he is more particularly required to attend to the domestic wants of the cardinals and preserve order within the palace where the conclave may be held. Delegations from the various colleges of the Roman prelaty—apostolic prothonotaries, auditors of the *Rota*, clerks of the chamber, etc.—taking their orders daily from the governor, are to be stationed at one or other of the *Ruote*, or turnstile windows, during the whole of the conclave. *Prælati*, says Pius IV, *ad custodiam conclavis deputati, sub pœna perjurii et suspensionis a divinis, maxima et exquisita diligentia utantur in inspiciendis ac perscrutandis epulis, aliisque rebus, ac*

personis conclavi intrantibus, ac de eo exeuntibus, ne sub earum rerum velamine literæ, aut notæ, vel signa aliqua transmittantur.

In the sixteenth and seventeenth centuries, when every species of gambling and games of chance was practised with frenzied passion in Italy, it was very common in Rome, although prohibited under severe penalties by Pius IV and Gregory XIV as a sort of sacrilege, to bet on the cardinals whose "backers" thought they had a chance of being elected.

The collect *Pro eligendo pontifice*—that God may grant a worthy pastor to his church—is said at all Masses throughout the world from the beginning of the conclave until news arrives of the Pope's election. In Rome there is a daily procession of the clergy from the Church of St. Lawrence *in Damaso* to St. Peter's basilica (if the conclave be held in the Vatican), chanting the Litany of the Saints and other prayers. When the procession arrives there, a Mass *de Spiritu Sancto* is said by the papal chaplain in a temporary chapel fitted up near the main entrance to the conclave. The singing is by the papal choir.

The literature, if we may call it so, of papal elections is varied and extensive. Besides the letters, bulls, and conciliar decrees of twenty-eight popes, from Boniface I in 418 to Pius IX, there is a host of writers on the subject, some of whom are distinguished for piety and learning, while others are noted for their hatred of the Holy See. Almost every conclave from Clement V's down has had its chronicler or historian. The oldest special treatise extant on a papal election is one written by Cardinal Albericus, a monk of Monte Cassino, in 1050—*De Electione Romani Pontificis, liber*.

As soon as the Pope has breathed his last amidst the consolations of religion, and after making his profession of faith in presence of the cardinal grand-penitentiary—who usually administers the last sacraments—and of the more intimate members of his court, the cardinal-chamberlain of the Holy Roman Church, accompanied and assisted by the right reverend clerks of the apostolic chamber, takes possession of the palace and causes a careful inventory to be made of everything that is found in the

papal apartments.* He then proceeds to the chamber of death, in which the Pope still lies, and, viewing the body, assures himself, and instructs a notary to certify to the fact, that he is really dead. He also receives from the grand chamberlain of the court—*Monsignor Maestro di Camera*—a purse containing the Fisherman's ring which His Holiness had used in life. The cardinal, who by virtue of his office of chamberlain of the Holy Roman Church has become the executive of the government, sends an order to the senator of Rome, who is always a layman and member of a patrician family, to have the large bell of the Capitol tower tolled, at which lugubrious signal the bells of all the churches throughout the city are sounded. Twenty-four hours after death the body of the Pope is embalmed, and lies in state, dressed in the ordinary or domestic costume, upon a bed covered with cloth of crimson and gold, the pious offices of washing and dressing the body being performed by the penitentiaries or confessors of the Vatican basilica, who are always Minor Conventuals of the Franciscan Order. It is next removed to the Sistine Chapel, where it is laid out, clothed in the pontifical vestments, on a couch surrounded with burning tapers and watched by a detachment of the Swiss Guard. On the following day the cardinals and chapter of St. Peter assemble in the Sistine and accompany the transport of the body to the chapel of the Blessed Sacrament in the Vatican basilica, where it remains exposed for three days, the feet protrud-

* The apostolic chamber, called in Rome the *Reverenda Camera Apostolica*, dates from the pontificate of Leo the Great, who constructed in the year 440 a small but elegant suite of chambers which served as a sanctuary for the bodies of the apostles SS. Peter and Paul until proper crypts, called *Confessions*, had been prepared for them beneath the high altars of their respective basilicas at the Vatican and on the Ostian Way. When these relics had been deposited in their present resting-places, the Leonine sanctuary was used, as a strong and venerable place, to contain the public treasury of the Holy See, which was given into the safekeeping of certain officials called *Camerarii*. Their successors are the present *Chierici di camera*, who are eight in number and form one of the great prelatic colleges of Rome. The present institution was re-organized by Pope Urban V in the fourteenth century. The cardinal-chamberlain is, *ex-officio*, its head, and it acts as a board of control over the finances of the Holy See.

ing a little through an opening in the iron railing, which closes the chapel, that the faithful may approach and kiss the embroidered slipper. The nine days of funeral services—*Novendialia*—which the Roman ceremonial prescribes for the Pope now begin. These are his public obsequies. For the first six days the cardinals and prelates of the court and Holy See assemble daily in the choir chapel of the canons of St. Peter, where, the Office for the Dead being chanted, a cardinal says Mass; but during the remaining three days the services are performed around an elevated and magnificent catafalque which, in the meanwhile, has been silently erected in the great nave of the basilica. This structure is a perfect work of art in its way, every part of it being carefully designed with relation to its solemn purpose, and in harmony of form and proportions with the vast edifice in which it is reared. It is illustrated by Latin inscriptions and by paintings of the most remarkable scenes of the late pontificate, and adorned with allegorical statues. A detachment of the Noble Guard stands there motionless as though carved in stone. Over the whole is suspended a life-size portrait of the Pope. A thousand candles of yellow wax and twenty enormous torches in golden candelabra burn day and night around it. On each of these three days five cardinals in turn give the grand absolutions, and on the ninth day a funeral oration is pronounced by some one—often a bishop, or always at least a prelate of distinction whom the Sacred College has chosen for the occasion. In former days the cardinal-nephew or relative of the deceased had the privilege, often of great importance for the future reputation of the Pontiff and the present splendor of his family, raised to princely rank, of selecting the envied orator. Ere this, however, the final dispositions of the Pope's body have been made. On the evening of the third day, the public having been excluded from the basilica, the cardinal-chamberlain, cardinals created by the late Pope, clerks of the chamber and chapter of St. Peter, headed by monsignor the vicar—who is always an archbishop *in partibus*—vested in pontificals, assemble in the chapel of the Blessed Sacrament, in which the Pope still lies in state. The body is then reverently enfolded in the gold and crimson cover

of the couch, and taken up to be laid in a cypress-wood coffin, into which are also put three red purses containing medals of gold, silver, and bronze, as many of each sort as there were years of the pontificate, bearing the Pope's effigy on one side, and a design commemorative of some act of his temporal or spiritual government on the other. If there should be a relative of the late Pope among the cardinals, he covers the face with a white linen veil, otherwise this last office of respect is performed by the majordomo. When the coffin has been closed it is placed inside of a leaden case, which is immediately soldered and sealed, while the metal is hot, with the arms of the cardinal-chamberlain and of the majordomo. A brief inscription is cut at once on the face of this metal case, giving simply the name, years of his reign, and date of death. The coffin and case are now enclosed in a plain wooden box, which is covered with a red pall ornamented with golden fringes and an embroidered cross and carried in sad procession to the uniform temporary resting-place which every Pope occupies in turn in St. Peter's, in a simple sarcophagus of marbled stucco which is set into the wall at some distance above and slightly overhanging the floor of the church, on the left-hand side of the entrance to the choir chapel. A painter is at hand to trace the name of the Pope and the Latin initials of the words High Pontiff. Before the Pope's body is taken up from the chapel of the Blessed Sacrament, some workmen, under the direction of the prelates and officers of the congregation for the supervision of St. Peter's—*Reverenda Fabrica di San Pietro*—have broken in the sarcophagus at the top, and removed its contents (which in the case of Pius IX were the remains of Gregory XVI, who had been there since 1846) to the crypt under the basilica, until consigned to the tomb prepared, but not always in St. Peter's, either by the Pope himself before his death or by his family or by the cardinals of his creation, and the new claimant for repose takes his place there.

During the nine days that the obsequies of the Pope continue, the cardinals assemble every morning in the sacristy of St. Peter's to arrange all matters of government for the States of the Church, and the details of the approaching conclave. These meetings are

call'd general congregations. At them the bulls and ordinances relating to papal elections are read, and the cardinals swear to observe them; the Fisherman's ring and the large metal seal used for bulls are broken by the first master of ceremonies; two orators are chosen, one for the funeral oration and the other for the conclave; all briefs and memorials not finally acted upon are consigned to a clerk of the chamber, etc. On the tenth day the cardinals assemble in the forenoon in the choir chapel of St. Peter's, where the dean of the Sacred College pontificates at a votive Mass of the Holy Ghost, after which the orator of the conclave—who, if a bishop, wears amice, cope, and mitre—is introduced into the chapel, and, after making the proper reverences, ascends a decorated Pulpit and holds forth on the subject of electing an excellent pontiff: the pope is dead; long live the Pope; the Papacy never dies!*

After the sermon and the singing by the papal choir of the first strophe of the hymn, *Veni Creator*, the cardinals ascend in procession to the Pauline Chapel in the Vatican palace, where the dean recites aloud before the altar the prayer *Deus qui corda fidelium*, and afterwards addresses his brethren on the great business which they are about to engage in, exhorting them to lay aside all human motives and perform their duty without fear or favor of any man. All the persons who are to remain in conclave, as the prelates, custodians, conclavists or attendants on the

* Roman bibliophilists anxious to possess—what is rare indeed—a complete set (*una biblioteca*, as the Italians say) of the funeral orations pronounced over the popes, and of the hortatory discourses addressed to the Sacred College about to enter conclave, eagerly contend at book-sales for these pamphlets, which are always in the choicest Latin of the age, and sometimes have a sentimental value on account of the subsequent fortunes, or misfortunes, of their authors. They are much more than mere literary curiosities for bookworms to feed upon. The form of the title-page, excepting of course in proper names and dates, is about the same in all; for instance. *Oratio habita ad Collegium Cardinalium in funere Innocentii XI, Pont. Max., vi. Id. Januarii, 1592*: Romæ, 1592, in 4to: by Father Giustiniani, a famous Jesuit; and *Oratio habita in Basilica SS. Apostolorum Petri et Pauli pridie Kalend Aprilis, 1721, ad Emos. et Rmos. cardinales conclave ingressuros pro Summo Pontifice eligendo*: Romæ, ex Typographia Vaticana, 1721, in 4to: by Camillo de' Mari, Bishop of Aria.

cardinals, physicians, barbers, servants, are passed in review, and take an oath not to speak even among themselves of matters concerning the election. Every avenue leading into the conclave, except the eight loopholes or windows mentioned above, are carefully closed by masons; one door, however, is left standing to admit any late-coming cardinal, or let out any one expelled from, or, for whatever cause, obliged to leave, the conclave. It is locked on the outside by the prince-marshal, and on the inside by the cardinal-chamberlain, each one retaining the key of his own side. The lock is so combined that it requires both keys to open the door. On the following day the cardinal-dean says a votive Mass *de Spiritu Sancto*, at which all the cardinals in stoles receive Holy Communion from his hands. . . . And now *fervet opus*. . . . As soon as the cardinal upon whom the requisite two-thirds of all the votes cast have centred consents to his election, he becomes Pope. This consent is absolutely necessary, and, although the Sacred College threatened Innocent II (Papareschi, 1130-1143) with excommunication if he did not accept, * it is since admitted that no one can be constrained to take upon himself such a burden as the Sovereign Pontificate.

Thirty-eight Popes, from St. Cornelius in 254 to Benedict XIII in 1724, are recorded in history as having positively refused to accept the election, although they were afterwards induced by various motives, however much against their own inclinations, to ratify it. As soon as the elect has answered in the affirmative to the question of the cardinal-dean, proposed in the following very ancient formula: *Acceptasne electionem de te canonicè factam in Summum Pontificem?* the first master of ceremonies, turning to certain persons around him, calls upon them in an audible voice to bear witness to the fact. †

* Arnulfus of Seez apud Muratori, *Rerum Italicarum Scriptores*, tom, iiii, p, 429, says that on this occasion the cardinals told the elect of their choice: *Si acquiescis, exhibemus obsequium; si recusas, exigimus de inobedientia pœnam; and on his still hesitating, parabant excommunicationis præferre sententiam.*

† This notarial function, which the first master of ceremonies here performs, is the reason why he is always an apostolic prothonotary; but his title to this

The new Pope then retires and is dressed in the ordinary or domestic costume of the Holy Father, three suits of which, of different sizes, are ready made, and disposed in the dressing-room for the elect to choose from. It consists of white stockings, cassock and sash with gold tassels, white collar and skullcap, red mozzetta, stole, and shoes. He then takes his seat on a throne and receives the first homage—*adoratio prima*—of the cardinals, who, kneeling before him, kiss his foot and afterwards his hand, and, standing, receive from him the kiss of peace on the cheek. We see, from the ceremonial composed in the thirteenth century by Cardinal Savelli, that the present custom is not very different from the mediæval one; for, speaking of the Pope's election, he says: *Quo facto ab episcopis cardinalibus ad sedem ducitur post altare, et in ea, ut dignum est, collocatur; in qua dum sedet electus recipit omnes episcopos cardinales, et quos sibi placuerit, ad pedes, postmodum ad osculum pacis.* The custom of kissing the Pope's foot is so ancient that no certain date can be assigned for its introduction. It very probably began in the time of St. Peter himself, to whom the faithful gave this mark of profound reverence, which they have continued towards all his successors—always, however, having been instructed to do so with an eye to God, of whom the Pope is vicar. In which connection most beautiful was the answer of Leo X to Francis I of France, who, as Rinaldi relates (*Annal. Eccles.* an. 1487, num. 30), having gone to Bologna, humbly knelt before him and kissed his foot, *se latissimum dicens, quod videret facie ad faciem Pontificem Vicarium Christi Jesu.* "Thanks," said Leo, "but refer all this to God himself"—*Omnia hæc in Deum transferens, et omnia Deo tribuens.* To make this *relative* worship more apparent a cross has always been embroidered on the shoes since the pontificate of that most humble Pope, St. Gregory the Great, in the year 590. It is curious to read of the objection made to this custom by Basil, Tzar of Muscovy, to Father Anthony Possevinus,

prelatic rank rests entirely on *custom*, since he is not appointed by papal brief, as others are. It is by a similar analogy, although in matters theological, that the master of the Sacred Palace, who is always a Dominican, ranks with the auditors of the *Rota*. —————

S. J., who was sent to Russia on a religious and diplomatic mission by Gregory XIII in the sixteenth century. His eloquent defence of the custom, appealing, too, to prophecy,* is found in the printed account of his embassy (*Moscovia*, Cologne, 1587, in fol.).

When the Pope is dressed in pontifical costume he receives on his finger a new Fisherman's ring, which he immediately removes and hands to one of the masters of ceremonies to have engraved upon it the name which he has assumed. The popes have three special rings for their use. The first is generally a rather plain gold one with an intaglio or a cameo ornament; this is called the papal ring. The second one, called the pontifical ring, because used only when the Pope pontificates or officiates at grand ceremonies, is an exceedingly precious one. The one worn on these occasions by Pius IX was made during the reign of Pius VII, whose name is cut on the inside. It is of the purest gold, of remarkably fine workmanship, set with a very large oblong diamond. It cost thirty thousand francs (about six thousand dollars), and has a contrivance on the inside by which it can be made larger or smaller to fit the wearer's finger. (Barraud, *Des Bagues à toutes les Époques*. Paris, 1864.) The Fisherman's ring, which is so-called because it has a figure of St. Peter in a bark, throwing his net into the sea (Matthew iv, 18, 19), is a plain gold ring with an oval face, bearing the name of the reigning Pope engraved around and above the figure of the apostle, thus: *Leo XIII, Pont. Max.* On the inside are cut the names of the engraver and of the majordomo. The ring weighs

* "Kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet"—Isaias xlix, 23, which St. Jerome interprets of the apostles; but in Peter's successors all honors and prerogatives continue. A very learned writer of the last century, Gaetano Cenni, has gone profoundly into the historical and antiquarian part of this singular and most venerable custom, in his dissertation *Sul Bacio De' Piedi Del Romano Pontefice*, which is the thirty-fourth of the third volume of Zaccaria's great collection of dissertations on subjects of ecclesiastical history—*Raccolta Di Dissertazioni Di Storia Ecclesiastica*. . . . Per cura Di Francesco Antonio Zaccaria, etc. Seconda edizione. Four vols. Roma, 1841.

an ounce and a half. It is the official seal of the popes, but, although the first among the rings, it is only the second in the class of seals, since it serves as the privy seal or papal signet for apostolic briefs and matters of lesser consequence, whereas, the great seal of the Holy See is used to stamp the heads of SS. Peter and Paul in lead, and, sometimes, but rarely, in gold, on papal bulls. This ring was at first a private and not an official one, as we learn from a letter written at Perugia on March 7, 1265, by Clement IV to his nephew Peter Le Gros, in which he says that he writes to him and to his other relatives, not *sub bulla*, *sed sub piscatoris sigillo, quo Romani Pontifices in suis secretis utuntur*. From this it would appear that such a ring was already in well-known use, but it cannot be determined at what period it was introduced, or precisely when it became official, although it is certain that it was given this character in the fifteenth century; but another hundred years passed before it became customary to mention its use in every document on which the seal was impressed by the now familiar expression, "Given under the Fisherman's ring," which is first met with in the manner of a curial formula in a brief given by Nicholas V on the 15th of April, 1448: *Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xv. Aprilis, MCCCCXLVIII, pontificatus nostri II.**

Briefs are no more sealed with the *original* ring, which is always in the keeping of the Pope's grand chamberlain, who, as we have said, delivers it to the cardinal-camerlengo on the Pope's decease, to be broken in the first general congregation preliminary to the conclave, according to a custom dating from the death of Leo X. A fac-simile is preserved in the *Secretaria de' Brevi* which serves in its stead; but since June, 1842, red sealing wax, because too brittle and effaceable, is no longer used, but in its place a thick red ink or pigment is employed. *Briefs* are pontifical writs or diplomas, written on thin, soft parchment and more *abbreviated* than bulls, and treating of matters of less importance, requiring, therefore briefer consideration—whence,

* The celebrated antiquarian Cancellieri has written with his usual diffuseness and erudition on this matter in a little work, *Notizie sopra l' Origine e l' uso dell' Anello Pescatorio, etc.*, published at Rome in 1823.

perhaps, they derive their distinctive name; although it has been suggested that the word comes from the German *Brief*, a letter, and was introduced into Rome from the imperial court during the Middle Ages. They are signed by the cardinal secretary of briefs, and differ from bulls in their manner of dating and their forms of beginning and ending. Their heading always contains the name of the reigning Pope and the venerable formula, *Salutem et apostolicam benedictionem*, which was first used by Pope John V in the year 685. When the Pope sends a brief to a person who is not baptized he substitutes for this form the other one, *Lumen divinæ gratiæ*. Both briefs and bulls are always dated from the basilica nearest to which the Pope resides at the time; thus we understand why the brief erecting the diocese of Baltimore was dated (6th of November, 1789) from St. Mary Major's, although Pius VI was then living at the Quirinal palace. Another of the very ancient and venerable forms used by the popes is *Servus servorum Dei*—Servant of the servants of God. It is a title first assumed by St. Gregory the Great in the sixth century as a hint to the arrogant patriarch of Constantinople, John the Faster, who had taken the designation of *Universal Bishop*, which belongs only to the Roman Pontiff: "Whoever will be first among you shall be servant of all" (Mark x, 44).

As soon as the cardinal who has been elected gives his assent to the election, the cardinal-dean asks him what name he would wish to take. This custom of assuming a new name is very old, and has been much disputed about by writers on papal matters. The great Baronius has expressed the opinion in his *Ecclesiastical Annals* that John XII, who was previously called Octavian, was the first to make the change, which he did probably out of regard for his uncle, who was Pope John XI. Cardinal Borgia has observed in this connection, as showing that the change of name was yet a singularity, that the Pope used to sign himself *Octavian* in matters relating to his temporal, and *John* in those relating to his spiritual, government. Martinus Polonus started a fable that Sergius II, elected in 844, was the one who first changed his name, because known by the inelegant appellation of Pigsnout—*Bocca di Porco*; but the truth is, as Muratori says in one

of his dissertations on Italian antiquities (*Antiquitatum Italic.*, tom. iii. dissert. xli. p. 764), that Sergius IV (1009-1012), and not Sergius II, had this only for a surname or sobriquet, as was commonly given in that age at Rome, but was baptized Peter. He changed his name, indeed, according to the custom then becoming established as a rule, but, as Baronius observes, not *ob turpitudinem nominis (Os porci)*, sed *reverentiæ causa : cum enim ille PETRUS vocaretur, indignum putavit eodem se vocari nomine, quo Christus primum ejus sedis Pontificem, Principem Apostolorum, ex Simone Petrum nominaverat.* It has long been usual for the new Pontiff to take the name of the Pope who made him cardinal, but there have been several exceptions even in these later times. In some special cases, as in the signature to the originals of bulls and other ecclesiastical documents of great importance, the Pope retains his Christian name, but, like all sovereigns, omits his family name. Thus Leo XIII, would sign himself by the form, "*Placet Joachim.*" There have been exceptions to this change, and both Adrian VI and Marcellus II kept their own names—the only two, however, who have done so in over eight hundred years. The Romans have an idea that it is unlucky to depart from the custom, and cite the very short pontificates of these popes as cases in point, the former having reigned less than two years and the latter less than one month.

The word pope—in Latin *Papa*, and by initials *P P.*—was once common to all bishops, and even to simple priests and clerics ; but when certain schismatics of the eleventh century began to use it in a sense opposed to the supreme fatherhood of the Roman Pontiffs over all the faithful, clergy, as well as people, it was reserved as a title of honor to the bishops of Rome exclusively. Cardinal Baronius says, in a note to the Roman Martyrology, that St. Gregory VII held a synod in Rome against the schismatics in the year 1073, in which it was decreed "*inter alia plura, ut PAPÆ Nomen unicum esset in universo orbe Christiano, nec liceret alicui seipsum, vel alium eo nomine appellare.*"

A Quarter of a Century In the Chair of Peter.

By REV. CLEMENT M. THUENTE Of the Order of
St. Dominic.

ON the 7th of February, 1878, Pope Pius the IX, the universally beloved father, the friend of the people and the constant defender of the rights of the people, passed away peacefully.

Twelve days later, on the 19th, sixty-two cardinals met without ceremony or solemnity on account of the hostile feeling of the city to elect a successor to the throne of St. Peter. On the 20th of February, 25 years ago, more than two-thirds of the votes were cast for Cardinal Pecci. Immediately amidst tears and joy and prayers of thanksgiving the cardinal was led to the altar to be crowned with the triple crown of king and Pope.

When raised to the highest dignity the Holy Ghost seems to have filled his soul with the spirit of light, love and fortitude. Cardinal Pecci realized and understood fully from the very beginning his sublime position, his divine mission and his terrible responsibility as successor of St. Peter, as the vicar of Jesus Christ, as the spiritual father of the whole Christian world. For his name he chose Leo the Lion, and for his motto "Lux de Luce," light of light. Standing on the firm rock of St. Peter, he was determined to fight with the strength and courage of a lion, to spread the light of God and to dispel the religious darkness.

Casting a glance at the new field of his labor and at the world he was called to rule, Pope Leo beheld a very sad and a most discouraging spectacle. Scarcely one crowned head congratulated or acknowledged him. The official powers of Europe were decidedly anti-papal. In Italy, his own country, he was a king without an army and without a kingdom. England was opposed to him and had secretly helped Italy to deprive the pope of his temporal power. In Germany, the ambitious, unscrupulous, iron-willed Bismarck, was in his glory and tried to take all ecclesiastical power away from Rome and bring it under his own jurisdiction. In Russia many priests and bishops were exiled to Siberia.

Surrounded by enemies, Pope Leo began his reign as a prince of peace. Firmly he defended every doctrine, principle and right of the church. They are divine and cannot be sacrificed. The weapons he used to defend them were kindness and patience. He prayed and worked for unity and peace. Twenty-five years have passed and we commemorate with joy that Pope Leo con-

quered gloriously. The emperors, kings and princes are the friends of the pope to-day. They all look upon him as the greatest and wisest of all rulers. Even our country has changed. Twenty-five years ago we ignored the pope. To-day it pleases our president to decorate the walls of his room with the picture of Pope Leo XIII. Twenty-five years ago almost all non-Catholic churches and denominations were directly opposed to the pope and denounced him publicly. Pope Leo by his great personal qualities, his prudence, wisdom and fatherly kindness, has broken down that narrow wall and conquered religious bigotry.

To-day thousands and thousands of all countries and denominations flock to Rome. In Rome they love to visit our great marble basilicas and cathedrals, they love to see our masterpieces of painting and sculpture, but above all they love to see his holiness, Pope Leo XIII, and when they see this venerable man, ninety-four years of age, dressed in pure white, with his noble brow, his keen eyes, his pale complexion, his friendly, saintly expression, lifting his feeble hands in benediction, their hearts and souls are touched and profoundly moved. All kneel down to receive his blessing, and all leave feeling that they have been in the presence of a superior man, and profess that they have seen the greatest and the most wonderful man living in this world to-day. Yes, brethren, it is true, the greatest man in the world is the Pope of the Catholic church.

Twenty-five years ago our literature was anti-papal. Popes, cardinals and priests were often shamefully misrepresented in fiction and on the stage. Things have changed. To-day in our leading plays the popes and cardinals play the part of heroes. If their dignity and character are not always truly represented, it is not because of malice but because of ignorance. Our people no longer allow misrepresentations. The personal respect and admiration they have for Pope Leo has contributed greatly to bring about this happy change.

Pope Leo having thus become the center figure of mankind used his power and influence to elevate mankind and lead it onward to God. At the time when the world boasted most of all of intelligence and enlightenment, he chose for his motto the beautiful words, "Light of Light." He is the representative of Christ's light itself, he is the custodian and infallible teacher of eternal wisdom.

To spread the true light, Pope Leo has been most active and successful during the twenty-five years of his reign. Seeing human society led astray by false and dangerous social, political and religious principles, Pope Leo has made use of all the means

at his command to inculcate the true Evangelical laws laid down by the Divine Master for all times and all nations. He has encouraged the building and carefully watched the progress of Christian schools and universities. He points to St. Thomas of Aquin, the immortal angelic doctor, as the patron of all schools and the safe guide of all the learned.

Seeing the sacred Scriptures so sadly abused by the advocates of the so-called "higher criticism," who thus shake and destroy the only foundation stone of all non-Catholic denominations, the Pope appointed a special commission to defend and explain these inspired works.

The history of the Church was seldom fairly written. Misrepresentations of facts and persons were most common. To give all an opportunity, Catholic as well as non-Catholic historians, the Pope opened the doors of the Vatican library and invited all alike to examine all the private documents and to publish to the whole world all they could find for or against the Church. Many an historian went to Rome to use this opportunity to attack the Church, but in studying the true history of the Church, was converted and returned to defend the Church. The true history of the Church is now within reach of all. No professor or student has longer an excuse for old, often refuted misrepresentation.

While Pope Leo has thus been the true sun in the intellectual firmament spreading the kind light of truth among the learned of the world, he has not forgotten the ignorant and barbarians. Being himself a faithful member of the third Order of St. Francis, he has given new life and encouragement to all religious orders of the Church and sent thousands of members of these communities as apostles to foreign countries to spread the light of the Gospel. Through his influence missionary activity is to-day great in every part of the globe.

With the spreading of light, Pope Leo encourages Christian piety. Let me remind you of one work. Every year he exhorts all the faithful to pray, to recite the rosary. Pope Leo is justly and beautifully called the Pope of the Holy Rosary. He himself says this prayer every day. Brethren, we have a Pope who practices what he preaches, a Pope who is both learned and pious.

Let us, therefore, rejoice with the Christian world on this twenty-fifth anniversary of his coronation. Let us thank God that He has given us amidst the storms of our times such a great and prudent father to direct our ship across the waters. Let us pray for him that God may grant him still many years of fruitful labor and a crown of glory when he passes into eternity.

The foregoing eulogy by Father Thuente of Pope Leo' administration, delivered on the 25th anniversary of his elevation to the Pontificate will be confirmed by the verdict of history. His successor Pius X, takes up the administration of the great temporal and spiritual interests of the Church, after a most successful and glorious reign.

We quote from a well-known writer a fitting epitome of the beneficent work of Leo XIII.

Leo XIII has been a worthy successor of all the great Popes. We reverence him for his personality. We reverence him for his prestige, which has arisen from a heart stirred to its inmost depth by compassion for humanity's disorders, from a complete understanding of the age. He has not been a stranger to any of the problems that have puzzled and troubled modern society. His mind has grasped the conditions of all countries; his soul has felt the sorrows of all nations; his heart has beaten in unison with their highest aspirations, and his spirit has been everywhere.

The best minds have been with him in his teachings. They have realized from him that the Church and Christian truth are in the world to sympathize with its sorrows, to assuage its griefs, to alleviate its sufferings, to purify its thoughts, to encourage its noblest tendencies, to aid its best endeavors, to elevate it to enlightenment, civilization and progress. They have admired his efforts to make the Holy See a sacred shrine, august and independent, sending forth for princes and people a voice great and potent, proclaiming the declarations of equity and liberty, impartial, uncompromising, neither swayed by fear nor hushed by skilful artifices—to bind every nation and people to the Apostolic See and manifest everywhere the salutary influence of Rome
To all Leo has appeared

How modest, kindly, all-accomplished, wise,
 With what sublime repression of himself,
 And in what limits and how tenderly ;
 Not swaying to this faction or to that ;
 Not making his high place the lawless perch
 Of wing'd ambitions, nor a vantage ground
 For pleasure ; but through all tract of years
 Wearing the white flower of a blameless life
 Before a thousand peering littlenesses.

Distinguished Members of The College of Cardinals.

WHAT has been particularly characteristic of Leo XIII during his declining years, was his strength of will as well as his remarkable tenacity of life, despite his feebleness of body. In his physical nature he seemed not to be subject to the ordinary laws of life and death. Notwithstanding the prophesies of his death, his days continued beyond the expectations of all. He had been recognized by all as a Pope of light and leading, and not until his work was accomplished was he gathered unto his fathers.

Oracles and prophets the world over were set thinking and guessing concerning the new Pope every time the illness of the existing Pope was rumored abroad. The Pope himself could hardly be displeased thereat. As a matter of fact, Leo XIII frequently jested with the cardinals, whose chances of Papal honors were matters of public debate, over their prospects of succeeding him. He knew full well that similar discussion by the public implied no desire to see him supplanted, but was merely an unintentional reminder of the brevity and precariousness of human existence. Besides, in Italy, at least, it is very generally held that the Cardinals, who are popularly regarded as *Papabili*, or as having unusual likelihood of reaching the Pontifical throne, invariably die off before the Pope they are supposed to succeed. And strangely enough, in recent years Cardinals Galimberti, Sanfelice, Ruffo Scilla, and other able and vigorous men, who were regarded as having very much better chances than any member of the Sacred College then alive, all died off very prematurely and unexpectedly.

As a word of preamble to the consideration of individual aptitudes and claims, it may be stated that, in forming conjectures

regarding a conclave, an important matter is supposed to be the policy of the various members of the Sacred College with regard to the attitude that should be adopted by the Church towards the State in Italy. It was believed that when, according to custom, they should have been walled up by the stone-masons in that part of the Vatican where their deliberations were to be held, the Cardinals would divide themselves into two main groups, according as they desired conciliation with the Italian government, or wished a continuance of hostilities towards it as the despoiler of the temporal power of the Holy See.

Should both these groups be strong, as the rules require the person named to the Pontifical throne must have a two-thirds majority of all votes cast, it might happen that the candidate of neither group would be elected. The suffrages would then inevitably converge on some one whose connection with a group was not explicit or definite,

By far the most conspicuous figure among the present members of the Sacred College is the Pontifical Secretary of State, Cardinal Mariano Rampolla del Tindaro. He belongs to the Sicilian nobility, and was born at Polizzi on the 17th of August, 1843.

After making his studies in the Capranica College, Rome, he entered the Academy of Noble Ecclesiastics. This famous institution, which is situated on the piazza of the Minerva, has long been regarded as the school for ecclesiastical diplomats. Monseigneur Rampolla remained here, fulfilling in the mean time several minor functions at the Vatican, until 1875, when he was sent as auditor of the nunciature to Spain. Two years later he was named Secretary of the Sacred Congregation of the Propaganda for Affairs of Oriental Rite, and later on he occupied the position of Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs.

In 1882 he was consecrated titular Archbishop of Heraclea and named Apostolic Nuncio to Spain. Here he had occasion to display his rare diplomatic qualities, and won general esteem and consideration. His promotion afterwards to the cardinalial purple was recognized by all as a well-deserved recompense. This high honor was conferred upon him in the consistory of the

14th of March, 1887, and, on the 26th of May, he was named to the title of St. Cecilia. Not very long afterwards, Leo XIII intrusted him with the very important function of Pontifical Secretary of State. Since then Cardinal Rampolla has received the further charges of Administrator of the property of the Holy See, and of Archpriest of the Patriarchal Basilica of St. Peter.

His residence is in the Vatican Palace. This eminent ecclesiastic has already acquired for himself a world-wide reputation, and has the merit of being recognized as an able and conscientious lieutenant of Leo XIII in all the latter's views and undertakings. In Italy Cardinal Rampolla is considered the leader of that policy of non-compromise towards the Italian State which has been brought out into much greater relief at the Vatican since his assumption of office. Cardinal Rampolla is also believed to be politically favorable to France and averse to the Triple Alliance.

Personally he is a man of magnificent physique. He stands over six feet high, is built in proportion, and has a face with strong, clear-cut features of a most expressive character, which, nevertheless, he holds in such perpetual restraint that under ordinary circumstances an air of apathy and indifference to the things of the world seems to be the result. Much sensational journalism has been written about Cardinal Rampolla, to the effect, and it has frequently been averred, that his is a "bold nature, brooking no opposition and implacable in hatred." Such statements are pure imaginings. Cardinal Rampolla above all things is a diplomat and one of the ablest on the face of the earth. As such it can be understood that, whatever his inward sentiments may be, he at no time loses control of himself so far as to manifest them.

CARDINAL LUCIDO MARIA PAROCCHI

One of the most conspicuous of those who are called Cardinals di Curia—that is, who have their residence in Rome and form part of the administration—is Lucido Maria Parocchi, Vicar-General of Leo XIII for the Diocese of Rome, and known as the

“Cardinal Vicar.” Cardinal Parocchi was born in 1833, and his life has been filled with stirring and important events.

A native of Mantua, after going through his ecclesiastical studies in that city, he was appointed professor of theology in the local seminary. When the Revolutionary party obtained power in the North of Italy, Monseigneur Parocchi was one of the ecclesiastics who vigorously resisted their attempt to obtain control over the diocesan college. For this he was forced to leave his native city and betake himself to Rome. Here Pius IX, always generous towards those who upheld his cause, conferred many important functions on the young Mantuan. Finally, in 1877, he created him Cardinal. Leo XIII named him as Vicar-General, and afterward appointed him to the very important function of Secretary of the Sacred Congregation of the Inquisition.

Cardinal Parocchi's name had been kept prominent before the world from the fact that journalists and speculators in general named him as the prelate having most probability of being elected to succeed Leo XIII. Cardinal Parocchi has had his hand in politics, and it is well known that he is a conspicuous friend of France and an adversary, to a greater or less extent, of the Triple Alliance. He is in the same line of ideas with Cardinal Rampolla, Pope Leo's Pontifical Secretary of State. The latter is chief representative of the policy of non-compromise towards the Italian government, and of vigorous assertion of the claims of the Pope for the restoration of temporal power. But precisely because of his being Secretary of State he was regarded as having little or no chance of being named to the Papacy. The existing Secretary of State is traditionally regarded as non-papabile; his function involving political and diplomatic action, of a very important kind, he almost inevitably gives umbrage to one or more nations when upholding the rights of others, or while merely vindicating the cause of religion. Cardinal Rampolla was regarded as an excellent candidate for the Papal throne in a second Conclave from Leo's death, but not in the first. The Secretary of State being out of the way, Cardinal Parocchi was the most conspicuous member of the same group.

It was known that he would have the support of France, Russia, Spain, and Belgium, and that his chances of election would, *a priori*, be most distinctly good. Recently, however, Cardinal Parocchi has been somewhat indisposed. The sedentary life made necessary by the perpetual grind of official duties has lately brought on an exaggerated corpulency. His Eminence suffers at times from asthma, and though he still works with all his former vigor, his physicians maintain that he must shortly desist, or that the strain may very soon overcome him.

CARDINALS SERAFINO AND VINCENZO VANNUTELLI.

It is a rule of the Church that two brothers shall not simultaneously be Cardinal. Exceptions are sometimes made, and this has been the case in favor of the brothers Vannutelli, who are at present members of the Sacred College.

Both have figured prominently as Papal nuncios and Pontifical representatives at important functions in various countries of Europe. What gave them their prominence among the papabili is the fact that the brothers Vannutelli are the most prominent members of that group within the Sacred College of Cardinals which has as its policy the conclusion of peace, or at least the arrangements of a *modus vivendi*, with the Italian State, as means of furthering the interests of religion. The adherents of this group are called the Concilionisti (reconciliationists). The Triple Alliance of Germany, Austria, and Italy would naturally hail the arrival to power of a member of this group, and was consequently in favor of the candidature of one or other of the brothers in question for the Pontifical throne. England has manifested similar sentiments, and many draw like conclusions regarding the sentiments of the United States government in the matter, from the fact that General Draper, the American ambassador in Rome, was a close friend of both prelates, has had them to dinner in the Piombino Palace, and frequently dined with them at the table of common friends.

Both these remarkable men, *nobile par fratrum*, are of superb physical proportions, and each still seems absolutely in the flower of his manhood. This semblance of perennial youth, by

the way, is a characteristic of quite a number of the present members of the Sacred College—Cardinal Rampolla, for instance, having all the appearance of a man who has barely attained his fortieth year, although born in 1843. Cardinal Serafino Vannutelli was born at Genazzano, in the diocese of Palestrina, on November 26, 1834. His period of administration of the Apostolic Nunciature in Vienna will long be remembered in the annals of Pontifical diplomacy for his brilliant success in a period of exceptional crisis for the Austro-Hungarian Empire. He was created Cardinal in 1887, and is one of the six Cardinal Bishops, holding the suburban see of Frascati. Leo XIII appointed him Prefect of the Sacred Congregation of Bishops and Regulars. Cardinal Serafino was named more frequently as the candidate of the Concilionista group, although with the lapse of time it was considered probable that his brother, who is two years younger, would take his place in this respect.

Cardinal Vincenzo Vannutelli distinguished himself as Nuncio to Spain, and afterwards as Papal envoy to Queen Victoria's Jubilee in London, and again as Pontifical ambassador to the coronation ceremonies at Moscow, for the Czar Nicholas II, some years ago. He has been a Cardinal for nine years.

CARDINAL GOTTI.

Cardinal Girolamo (Jerome) Maria Gotti was born at Genoa, March 29, 1834. In his early youth he joined the Discalced Carmelite Order, and, after concluding his studies with brilliant success, was ordained priest and transferred to the mother-house of that order at Santa Maria della Scala, Rome, to take up certain administrative functions there. Little by little he rose in the order from one charge to another, until he became superior of the head-house of the society, and finally, at a relatively early age, Superior-General of the Order.

This was his position when a period of serious distress broke out in Brazil. The Republic succeeded to the government of Dom Pedro, and the interests of the Holy See in the South American republic were placed in serious straits. The Sovereign Pontiff, looking around for a qualified diplomat, took Father

Gotti from his religious cell and sent him to Rio Janeiro as internuncio. The position was a difficult one, as the republicans thought that the Holy See was their bitter enemy. Father Gotti, however, triumphed over all obstacles, and within a few years' time had succeeded in vindicating the rights of the Catholic Church in Brazil, and in bringing about such a satisfactory condition of affairs that the Brazilian government sent a permanent plenipotentiary minister to Rome as its accredited representative at the Vatican.

In Brazil Father Gotti did not restrict his work solely to diplomatic concerns. He went among the people, performing civilizing and philanthropic works, and on more than one occasion was mainly instrumental in quelling incipient revolts. His return to Italy was made the occasion of a public ovation. The Italian government no less than the ecclesiastical authorities, welcomed him as one who had performed great deeds in the interests of his mother country.

Cardinal Gotti is characteristically modest. It is a well-known fact that Leo XIII more than once alluded to Cardinal Gotti as "My successor." But, although no false humility would prevent him from taking up the burden if imposed on his shoulders, he was very far from considering himself a fitting subject for Papal honors. On my attempting to broach the subject to him he said: "To discuss a similar topic would be to admit its likelihood or desirability, and that I certainly cannot and do not wish to do."

Cardinal Gotti has his residence in a palace overlooking the Trajan Forum. He is rather small in stature, of kindly features and exquisite affability. He is still endowed with all the energies of youth, and conversant with every subject under the sun. All the best qualities of the scholar, the diplomat, and the saint enter into his composition. Into Italian politics he has never thrust himself, and this fact, joined with his intrinsic qualities, made him be regarded by many of the most qualified judges as the Cardinal very likely to succeed Leo XIII on the Pontifical throne. He represented neither the Conciliationist party nor the Intransigents. He was not one of any group, but he was

regarded as the outsider, or the "dark horse," who had many probabilities of winning.

The great "Schism of the West" showed in an appalling manner what the popular demand for a Pope of Roman origin might lead to. There was no evidence in our time of the existence of an agitation in this direction capable of leading to extremes, but still, in the city of Rome itself, a certain popular eagerness for a Pope of Roman origin was very distinctly discernible. Since the death of Cardinal Bianchi, Cardinal Domenico Maria Jacobini is the only member of the Sacred College who is a Romano di Roma (Roman of Rome), as they phrase it.

He was born in the Eternal City in 1837, and is a man of the most brilliant parts. As a young ecclesiastic in Rome, Monseigneur Jacobini resolved to dedicate himself to the service of the workingmen. In the face of obstacles of every kind, he began by founding artisans' clubs, afterwards organized laborers' libraries, and later on established savings-banks and loan-fund institutions in various parts of the city. It is safe to say that the popularity which Monseigneur Jacobini acquired with the public of Rome has rarely been equalled, and possibly never surpassed, by any ecclesiastical personage. Did the election of the next Pope lie in the hands of the people of Rome, there is no doubt that Cardinal Jacobini, would mount the Papal throne on the demise of Leo XIII.

Unfortunately Cardinal Jacobini's health is not all that could be desired. For several years back he has been suffering from a mitigated form of diabetes. Partly in the hope that the change would profit his health, Leo XIII some years ago sent him to Lisbon as Apostolic Nuncio. In 1896 he recalled him and elevated him to the purple. Cardinal Jacobini is one of those strong men whom the Church has always in reserve, but, as has been stated, the doubt that the malady from which he suffers may be of an incurable character, could not but militate against his chances of being called on to assume the supreme administration of the Church.

CARDINAL SARTO.

Venice is the only city in Italy which has a Patriarch as its

hierarchical head. Its patriarch at present is Cardinal Giuseppe Sarto.

This ecclesiastic is not much known to the world at large, and yet few members of the Sacred College are gifted with greater parts. For a long time in the past it has been observed that the personage selected by the Cardinals in Conclave to fill the chair of Peter is not one whose name is surrounded with much notoriety, or who has been the centre of big battles, or has taken active part for or against the government. For over a quarter of a century Joachim Pecci had prepared himself for the Papacy, hidden away in a mountainous district in Tuscany. Giovanni Mastai Ferretti in 1846 was the youngest member of the Sacred College and the last one that, *à priori*, would seem destined for the Papacy in the Conclave of that year. And yet he was the Cardinal chosen. A similar air of worldly unobtrusiveness surrounded Gregory XVI and his immediate predecessors. And on the principle that it might be so in the next Conclave, many persons considered the chances of the Cardinal Patriarch of Venice as very strong.

No one knows if Giuseppe Sarto is a Concilionista or an Intransigente, but they do know that if there is sickness or suffering in Venice he is there in the midst of his flock, ministering to them with his own hands. And they do know, too, that he is a man of great learning, for he preaches great sermons and has written important books on virtue and morality, and they know that when Cardinal Sarto enters into an undertaking, whether it be the building of a church or the waging of a fight with the purse-proud, he will never desist till his enterprise is crowned with success. He is a native of the North of Italy, was born at Riese, in the Diocese of Treviso, in June, 1835. He was created Cardinal in June, 1893, and has as his titular church in Rome, San Bernardo alle Terme.

CARDINAL SVAMPA.

There is a robustness and frankness and a genial humor all their own about the clergy of the North of Italy, and no more typical ecclesiastic exists in that region than Cardinal Domenico Svampa, Archbishop of Bologna.

In his own diocese every one regarded him as the coming Pope. Throughout the rest of Italy the same conviction obtained with a majority of the populace, and the strange reason of this conviction is probably known to most of the interested. Cardinal Svampa it was thought might be, as his name is a good Italian word meaning a brand or burning fire, the *Ignis ardens* of the prophecy of St. Malachy.

Cardinal Svampa is one of the "young" Cardinals. He was born at Montegranaro, in the Archdiocese of Fermo, June 13, 1851. Leo XIII elevated him to the cardinalate May, 1894.

It may be stated, however, that even in face of the promising outlook by the Malachian prophecies, Cardinal Svampa was not oversanguine of his prospects of the Papacy. He jested freely on the subject himself, and to the present writer he remarked: "It would be all very well if it did not happen that there are two other cardinals alive to whom the prophecy applies no less clearly than it does to me."

Angelo di Pietro, now a Prince of the Church, was born in the charming village of Vivaro, among the Sabine Hills. But dire poverty was the lot of his parents, and many a day the child, as the Cardinal now relates, travelled long miles to school and returned in the afternoon to break bread for the first time in the day. The parish priest of Vivaro early perceived that young Di Pietro was endowed with mental and moral qualities of a high order, and he accordingly had him received as a prospective ecclesiastic in the diocesan seminary at Tivoli.

The talents that he had early manifested soon attracted the attention of his superiors, after he had entered on his higher studies, while his modesty and piety won the esteem of all his associates. He is a man of deep learning, but owing to his unassuming manner rarely exhibits it. He was held in high regard by His Holiness Leo XIII, who bestowed on him many marks of his favor. Cardinal Pietro fills the office of Datary, an assistant to the Pope, sometimes called Chancellor. To relieve his Holiness of unimportant business he has power to grant certain requests, in which he is assisted by a *pro* and *sub* Datary. He is an important member of the Papal household.

Papal Jubilees, Their Origin and History.

THE attention of the whole Catholic world turned lovingly in the early days of the Jubilee Year to the City of Peter, to Eternal Rome, where the Keeper of the Keys unlocks the Church's treasures to the faithful, to mark the close of a dying century and the dawning vigil of a new. Many were the pilgrims from every land who swelled the ranks of the world's modern pilgrimage to the Apostle's Tomb.

It was with doubt and apprehension of the Holy Father's living to proclaim it that the Universal Jubilee of 1900 was first spoken of in the spring of 1899, when Leo XIII, to all human seeming, appeared to lie at the point of death. But the venerable Pontiff weathered the storm, and made, in spite of the weight of years, an almost miraculous recovery. According to his own words, the Pope, "through the prayers of his children, fervently hoped to be spared to *open* and to *shut* the Holy Door of Jubilee," thereby ushering in a new era of peace and pardon to the latter-day world, by this act of homage to the Redeemer, who has redeemed us through twenty centuries of mercy.

The Universal Jubilee was instituted in the ages of faith, when all that was Christian in the world owned the dominion of the See of Peter, and sovereign and subject alike knelt side by side, in humility, at the feet of the successor of the Apostles. It is a long retrospect of history from 1300 to 1900, from Boniface VIII, in the beginning of the fourteenth century, to Leo XIII, in the end of the nineteenth; but the aim and end, the form and ceremonies, of the Jubilee which was inaugurated Christmas Eve of 1899 were the same as that of the first jubilees.

The idea of a jubilee, like almost all the celebrations of the church, derived not only its origin but its name from Biblical

institution, when, according to the law of Moses, a "jubilee," or festival of sacrifice, expiation, and penance, was celebrated by the people every fifty years, called in Hebrew "Jöbel." So in the church of the new law the Sovereign Pontiffs followed out the ancient custom, modifying and rendering it suitable to the times, deeming it advisable and timely thus to renew in the hearts of the faithful the contrition, love, and homage to God, and devotion to the Tomb of the Apostles, which from the earliest ages of Christianity had been the purpose of the favorite pilgrimage of the faithful.

The *first* Jubilee was proclaimed by a mediæval pontiff, who was one of the most remarkable figures of his age, Boniface VIII; and the twenty-second Jubilee can claim the same distinction in the person of Leo XIII. The grand old mediæval Lateran palace, then the residence of the popes, was the scene of its publication, and the "Mother and Head of all the churches in the world" first re-echoed the stirring sentences of the jubilee bull of promulgation on a day in February, 1300, a bull which was to be repeated, in subsequent centuries, by various pontiffs of the long line of St. Peter's successors, in vastly differing circumstances and in widely differing times. A fresco of the jubilee proclamation of Pope Boniface VIII, executed by the great mediæval painter Giotto (who was present in Rome for the jubilee), is still extant in the basilica of St. John Lateran. It was painted originally on the walls of an open loggia of the Lateran palace, from whence the first jubilee was proclaimed, and now is carefully preserved in a frame covered with glass, on the wall of the basilica, still glowing and fresh in its delicate coloring. The first of Italian artists has handed the portrait of a mediæval Pontiff faithfully down to us for all time, as Dante, the first of Italian poets, has framed for us a pen picture of the Eternal City in those far-off days. Dante's lines describe the crowds of pilgrims going and coming over the Bridge of St. Angelo—a picture which, in many of its details (if we except a considerably less amount of law and order), might almost serve for the scene of the present day; for in 1900 as in 1300 the crowds thronged ceaselessly over the bridge, spanning the brown, sullen river, and passed beneath

the shadow of the triumphant angel who guards now, as then, the citadel of the Tomb of the Apostles. For gladly and willingly had Christendom responded to the appeal of Pope Boniface VIII, and it is said that no fewer than two millions of strangers visited Rome during the course of the year; among the illustrious visitors being Charles Martel and Charles of Valois, brother of Philip IV of France, who came, together with his wife and child, to lay his homage at St. Peter's feet.

The jubilee was then intended to take place only once in a century, but in the pontificate of Clement VI, who proclaimed the next jubilee, the period was changed to fifty years, and successive pontiffs reduced it to thirty-three years, until the pontificate of Pope Paul II. In 1470 the recurrence of the jubilee became finally reduced to a period of every twenty-five years, a custom which has been followed down to the present day, except in times of trouble and disturbance for the church, as was the case during the pontificate of Pope Pius IX.

The second Universal Jubilee took place in 1350, at that saddest of periods when the head of the church was absent from the City of the Apostles, in exile at fair Avignon, and Petrarch and Rienzi were the ambassadors chosen to beg the pope to proclaim a jubilee. This jubilee, despite the absence of the Sovereign Pontiff, was attended by vast multitudes of people, who thronged the narrow byways of the mediæval city almost to overflowing on their way to the basilicas.

But for magnificence and splendor of pomp and ritual the jubilee under Pope Alexander VI stands out pre-eminent. In this jubilee, for the first time, the proclamation was made from the Vatican, and the solemn ritual of reserving a special Holy Door at the basilicas, walled up and only publicly opened on the occasion of a jubilee, was instituted; for though a holy door had been used in one of the previous jubilees, it had been lost sight of in the lapse of time. As one reads the accounts of the solemn opening ritual of those early jubilees, they are found almost identical with that which we witnessed in the St. Peter's of to-day—solemn, impressive, scriptural, in their deep symbolic meaning, from the very ceremony of opening to the beautiful Mosaic

prayer (written by Alexander VI) and uttered by the Sovereign Pontiff before entering the holy threshold. The tenth "Holy Year," under the pontificate of Pope Julius III, was splendid also in its solemnities, when many a saintly and noble personality, afterwards to be raised to the highest honors of the altar, came as humble suppliants to St. Peter's feet.

There were St. Ignatius of Loyola, St. Francis Borgia (then a courtly Spanish knight), St. Philip Neri, who, true to his instincts of philanthropy, noticing with the keen-eyed vision of the "saint of human nature" the crying need of "hospices" for the weary, travel-worn pilgrims, established therewith these pious institutions in the Eternal City, which have endured even to the present day. For though St. Philip's "Trinità dei Pellegrini," which has sheltered pious wayfarers from many lands, throughout long centuries of jubilees, no longer opens its hospitable doors, the Pope receives his poor pilgrim guests in the Hospice of Santa Marta, at the Vatican, close under the protecting shadow of St. Peter's, where they are waited upon and cared for by the young men of the "Circolo di San Pietro," descendants of the young Romans St. Philip gathered around him to help in his good work.

After this jubilee succeeded jubilee, at regular intervals of fifty years, till it came down to 1775; after which stormy days succeeded the times of peace, and not until 1825, under the pontificate of Pope Leo XII, was the universal jubilee celebrated again with solemn pomp and ceremony. Pope Pius IX, it is true, proclaimed a jubilee in 1875, but it was bereft by the condition of the times of all the gorgeous solemnity of ritual; so it was left to Leo XIII, the Pontiff grown old with the century, and bearing the burden of ninety years on his venerable shoulders, to open the Holy Portals, closed by his namesake in the papacy on the Christmas Eve of 1826. It is useless here to revert to the memories of the jubilee of Pope Leo XII, when, in his papal bull of proclamation, Leo XIII has drawn with a masterly hand the striking picture of the Jubilee Rome he knew as a boy. In the audience given to cardinals and prelates on the feast of his patron, St. Joachim, the Holy Father lovingly re-

called the early memories of his first jubilee, the preaching in the open squares, the crowds of faithful, and the great Pontiff who called the little scholars of the Roman College around him in the Vatican to give them a special blessing, especially praising the young Joachim Pecci, who, as the head of his class, was called upon to thank the Pope for the honor bestowed on his school. It must have seemed truly marvellous to the aged Pontiff to look back upon it all; and one wonders if there could have come to the clever boy with the sensitive face, as he watched the closing ceremony of the jubilee in St. Peter's, even a slight premonition of how *he himself, seventy-five years afterwards, on that very spot*, would reopen the Holy Door as *Sovereign Pontiff of the Universal Church*.

The jubilee bull of 1900 was looked forward to with interest, not only on account of the solemnity it proclaimed, but doubly solemn coming so recently after the severe illness of the Sovereign Pontiff.

Nor were the faithful disappointed; for in scholarly majesty, beauty of language and sentiment, and above all in the deep, heartfelt devotion which breathes through every line, the jubilee bull of Leo XIII will go down to posterity as a record of one of the greatest pontiffs ever given to the church. Well may the inspired utterances, expressing the deep pathos of the sentiments of the aged heart, so near eternity, with its apostolic yearning for the return of the wanderers to the fold of Peter, be graven on the gold hammer with which Leo XIII's Jubilee will live in the archives of future history. Few modern speeches or letters contain a more memorable address than that of Leo XIII (even to those who miss the spiritual meaning) to the faithful, "Rome, then, invites you lovingly to her bosom, O beloved children, wherever you may be, who are able to visit her"; or the concluding sentences on the effect and grandeur of Eternal Rome on the Christian soul, in which the graceful fancy of the pontifical poet reveals itself in flowing, eloquent language.

According to ancient usage, the papal bull was publicly proclaimed for the first time on Ascension day, May 12, 1899, by the Papal Abreviator di Curia, in the portico of St. Peter, after hav-

ing been received direct from the hands of the Holy Father in the Vatican. Monsignor Dell' Aquila Visconti, the Papal Abreviator di Curia, made the publication from a pulpit erected in the centre of the portico, in the presence of the Prefect of Pontifical Ceremonies, the Pontifical Precursors, and the Chapter of St. Peter's to the sound of the joy-bells of every church in the Eternal City, which rang out their welcome to the approach of the Jubilee Year. The Pontifical Precursor then carried the bull to the other major basilicas, where it was solemnly read in the same manner and affixed to the portals; the next proclamation not being made till the fourth Sunday of Advent, a week before the opening of the Holy Door. Despite the long interval between the first and last proclamations of the jubilee, minds were by no means idle in the preparations for the Jubilee Year. The work of the "Committees for the Homage to our Saviour," by means of religious acts, practical charities, erection of memorials, and arrangements for the reception of pilgrims of every kind and of every class, proceeded apace. Retreats for the clergy began with the spiritual exercises at the Vatican, in which the aged Pontiff himself took part. It was a worthy preparation, and when the long-expected Christmas Eve came at last, it found Rome ready and waiting for the Papal summons to usher in the new year and century with praise and prayer. The last public proclamation of the bull took place on the fourth Sunday of Advent, in the portico of St. Peter's, where it was read aloud, in both Latin and Italian, by the Prelates Auditors of the Rote.

Already, in the consistory of December 14, the Sovereign Pontiff had appointed the Cardinal Legates "ad latere" who have the privilege of opening the "Holy Doors" at the three other patriarchal basilicas of Rome, and it was arranged that at each basilica the doors should be opened simultaneously with that of St. Peter's on Christmas Eve; three well-known cardinals, the archpriests of the basilicas, performing the ceremony. The splendid presentation hammers with which the ceremony of opening was to be performed by the Pope and the Cardinal Legates were all in readiness for the ceremony, and a few days before Christmas the hammer for the Papal ceremony was presented to

His Holiness by the committee of Homage to the Saviour, under the presidency of his Eminence Cardinal Jacobini, the new Cardinal Vicar of Rome. It was a touching sight, say all those present, to watch the venerable Pontiff as he took the symbolic implement in his hand and pressed it to his heart. It is a gift in its richness and beauty worthy of the episcopate of the Shepherd of Souls, and symbolic of the occasion it represents with its rich gold hammer inlaid with gems, and bearing the words "Aperite mihi portas justitiæ," while the ivory handle is embossed with gold ornamentation. The dedication by the episcopate is engraved upon a medal attached by gold chains to the handle, which also bears the memorable words already quoted from the bull: "Rome, then, invites you lovingly to her bosom," etc. As he handled it for the first time Leo XIII repeated the words aloud to the bystanders; expressing his satisfaction at the gift of those "who deigned to call themselves his brethren in the apostolic charge," and his hope that this opening of the church's treasures would bring profit to many souls. Three nations were represented in the three hammers with which the Cardinal Legates "ad latere" opened the doors of the major basilicas to the faithful. Catholic France had the honor of presenting the offering of the costly hammer, with its rich traceries, to his Eminence Cardinal Satolli, Archpriest of St. John Lateran, who threw open the doors of pardon of Mother and Head of the Churches in the world. Catholic Italy gave the hammer to Cardinal Vincenzo Vannutelli for the opening of Santa Maria Maggiore, and Cardinal Oreglia di San Stefano, Dean of the Sacred College, opened the holy gates of St. Paul's-outside-the-walls with the jubilee gift of Catholic Germany.

Only one more interesting ceremony remained to be accomplished before the inauguration of the Jubilee; that of examining and verifying the contents of the holy doors of the four basilicas. For weeks the "Sanpietrini," or workmen of Saint Peter's, had been preparing the portico of Charlemagne, enclosing it in wood and glass, to minimize the risk incurred by the venerable Pontiff in exposing himself to the chill of a draughty portico. At last, however, the arrangements were complete, and the workmen

turned their attention to the work of knocking in the "Porta Santa" and putting it lightly together again, so that on the light touch of the Sovereign Pontiff with the hammer it would fall inward, and be carried away from inside. Seen from the portico outside, the walled-up Porta Santa, with its severe metal cross in the centre, and its inscriptions of Popes Pius VI, Gregory XIII, and Leo XII, is simplicity itself; simpler even than the other great portals of bronze which give access to the basilica of the Apostles, but it recalls a world of pontifical memories, of jubilees proclaimed on this holy spot. The work of demolition began from the inside on Tuesday, December 14, in the presence of Monsignor Della Volpe, major-domo of His Holiness, attended by the secretary of the Prefect of the Apostolic Palace, the "Economo" of the fabric of St. Peter, Monsignor De Neckar, and the architects of the basilica, as witnesses. The Papal major-domo began the ceremony by kissing the cross in the centre of the door, then gave the sign to the Sanpietrini to level the wall. The inside bricks revealed various initials, the papal arms, the arms of the Vatican basilica and the initials of a tile-maker whose descendants still ply their trade near St. Peter's. Under the central stone, as the picks and hammers do their work, the hidden memorials of the jubilee of 1825 come to light, after seventy-five years: A marble casket with the inscription: "Leo XII P. M. Anno 1825, in the IIIrd year of his pontificate"; a receptacle for coins of the period; a leaden box, and three blocks of marble, bearing the names of the economo of St. Peter's and the superintendent of the Sanpietrini in 1825. In the presence of Monsignor Della Volpe the caskets were opened and examined in the sacristy of St. Peter's. They contained respectively a copper casket inside the marble, sealed with the seals of the major-domo of Leo XII, "Francesco Matrazini, prefect of the pontifical household," and containing about one hundred and fourteen medals of the epoch of Leo XII in bronze, silver, and gold, with a parchment describing them. The leaden casket contained a curious souvenir—two rosaries in gold and white enamel, bearing a medal coined in Paris on the birth of the Duke of Bordeaux, and a cross presented by the Duke of Rochefoucauld to his godson, M. Millet, who deposited these

things in the holy door. The coins, medals, and other records found in the holy door were conveyed to the Holy Father for his immediate inspection, and the Sovereign Pontiff found much to interest him in these souvenirs of the jubilee he witnessed in his youth. The same examination of the interior of the holy doors took place in the three other basilicas, coins and memorials of a like nature being found walled up in each.

The Porta Santa in St. Peter's, by an ingenious engineering arrangement on the part of the superintendent of the Sanpietrini, was put lightly together with a thin coating of lath and plaster, so that from outside it presented its ordinary appearance; while inside the door was attached to cranes and pulleys which, on a signal given by an electric bell, would fall inwards without the slightest hitch.

All was ready in St. Peter's on December 23. From every nook and cranny of the portico the keen winter air was rigidly excluded, and braziers in all available places regulated the atmosphere throughout the night. As the joy-bells of every church in Rome rang out their summons to the morrow's ceremony, pilgrims and Romans knew that the long-expected Jubilee was on the eve of fulfilment. Early on the morning of Christmas Eve, though the air was chill and rain had fallen on the glistening streets, all Rome turned its face to the Vatican, and St. Peter's was the magnet and loadstar for all. As it was considered the most suitable hour for the venerable Pontiff, the opening ceremony was fixed for mid-day, though by ancient usage it should take place just before Vespers. But time was as nothing to the patient pilgrims who had come from far and near to hear the Vicar of Christ proclaim the Jubilee, and eight o'clock found them waiting at the bronze door which gave entrance to the portico. By special privilege (the space within the portico being limited) tickets were also distributed to receive the Apostolic benediction from Leo XIII in St. Peter's, after he entered the Holy Door. In the ritual for the opening of a jubilee the basilica should remain *closed* and *empty* until the Sovereign Pontiff passes through, all the public following him, but on this occasion, as admittance was by ticket and thousands,

unable to be present at the opening ceremony, would thereby have missed all chance of seeing His Holiness, the rubric was relaxed; and while the Papal ceremony proceeded in the portico, St Peter's was slowly filling by the sacristy entrances with great crowds of people. Troops were drawn up in cordon across the square of St. Peter's, only allowing those with tickets of admission to pass; but law and order were perfect, and to the credit of Romans and foreigners be it said, that in all the cosmopolitan crowds which crushed through the Holy Doors of Rome's Basilica on Christmas Eve *not a single accident occurred* to mar the religious solemnity of the Jubilee of Peace—a modern contrast this of our less excitable age to the jubilees of mediæval times, and even those of later date, when people were crushed to death in numbers in the confusion. Even on the last jubilee, in 1825, it is said that as many as eight persons were killed, as the result of accidents in the crush of the holy doors. So, if we have lost much of the picturesqueness of olden times, we have gained in prudence and common sense. But as for picturesqueness, it still survives and crops out in Rome unexpectedly. Few contrasts could have been more startling, and yet more Roman, than the bright decorations—many-colored cloths and brocades hanging from the windows of the tall old houses in the Borgo and Piazza of St. Peter's, and the close stream of electric trams, jostling each other in close file as they deposited the modern jubilee pilgrim at St. Peter's gate.

Once inside the bronze door of the Vatican, however, where the Papal flag floats over the entrance, and, pike in hand, stand the sturdy Swiss, drawn up across the barrier, Rome changes with one of her lightning transformations from modern utilitarianism to mediæval picturesqueness. The portico of Charlemagne is the throne-room of the Papal sovereignty, in surroundings beautiful and picturesque as the ancient ritual to which they form the background. We entered the portico from the side door of the Scala Regia; its vast expanse was carpeted, the walls hung with crimson and gold draperies, and raised galleries or tribunes ran half way around it, and across the further end. No trace of its colonnades remained, for they were

completely boarded up and covered with brocade, and lighted in the upper portion by glass—a colossal work of preparation, for which the Sanpietrini deserve much credit. Close by the Porta Santa was erected the Papal throne—a symphony in white and gold, of cloth of silver with raised gold fleur-de-lis, and a crimson canopy bearing the papal arms, while great tapestry paintings flanked the holy door, on a background of rich velvet. All the five entrances were closed, and festooned with graceful drapery of silk and velvet.

The space around the throne in the centre was reserved for the cardinals, bishops, and the Papal court, the rest of the portico being occupied by the public with special tickets of admission; while the ambassadors accredited to the Holy See, the Roman patriciate, and the Knights of Malta took their places in raised galleries facing the throne. The royal tribune (destined for members of royal reigning houses) had for occupants the Duchess of Trani (the widowed Duchess Matilda of Bavaria) and the Duke d'Alençon, who was the object of so much sympathy in 1897 on the terrible death of his wife in the ill-fated Charity Bazaar in Paris.

During the time of waiting the scene was one of ever-changing motion, every figure in the portico appearing suitable to its surroundings. The first arrivals were the general public of distinguished strangers and Romans, the men in evening dress and the ladies in black, with lace veils on their heads, who poured ceaselessly in till after eleven o'clock, when one began to doubt if the portico really only held one thousand, as had been just stated, or three thousand or four thousand, at least.

Almost as if by magic, the crimson-covered galleries of the ambassadors were brilliant with color in the uniforms of the diplomats of various courts, glittering with stars and official decorations, while the ladies of the Roman patriciate glided by to their places with a rustle of silken trains, the soft folds of their Spanish lace veils forming a pleasing contrast to the sombre black of the court dress, relieved by flashing family jewels. The Papal chamberlains of the Cape and Sword, in their Van Dyke costume, did the honors of the tribunes, while

the Swiss and Pontifical gendarmes formed the picket of the guard. The cynosure of all eyes was the "Porta Santa," which presented to the observer, not near enough to perceive its covering of paper and plaster, its ordinary appearance, save that on the sides there hung long gold cords with tassels, in connection with the electric bell inside St. Peter's, which was to give the signal for the withdrawal of the doors. A huge silver basin containing the holy water for the washing of the threshold stood near the throne, and all was in readiness for the Papal ceremony as the clock struck 11:30.

Simultaneously the peal of joy-bells clanged sonorously over Rome, to call on all the churches to re-echo the note of rejoicing, bidding every heart in the Eternal City turn, at least in spirit, to the Papal ceremonial under St. Peter's dome; for at the moment the bells began to ring the Pope, having assumed the Papal vestments, was kneeling at the foot of the altar in the Sistine Chapel, intoning the "Veni Creator," the signal for the formation of the procession. They were moments of keenest anticipation, as we waited for the great doors to be opened; but the storm of the joy-bells continued in every note, in every key, as if Rome had gone wild in the riot of rejoicing. At last, high above it all, arose clear and sweet the distant chant of the choir in the strophes of the "Veni Creator"; coming nearer and nearer, note by note, as the procession slowly descended the stairs from the Sistine. As it swelled louder the bells ceased, and silence reigned over the vast assembly, broken only by the chanting, plainly audible through the now open doorway. Finally the gold cross, marking the beginning of the procession, headed the defile of the religious orders of the church, walking two by two, giving place in their turn to the College of Parish Priests, the prelates, the pontifical chaplains, the consistorial advocates, the chapter of the Vatican Basilica—a conglomeration of vivid color, white, scarlet, violet, purple. Then came the long line of bishops, archbishops, patriarchs, and cardinals, in white vestments glittering with gold embroidery, white mitres on their heads and lighted candles in their hands—a moving vista of radiant splendor, as they slowly, almost interminably,

filed into the portico, and took their places around the throne. It seemed as though no sight could have been more impressive than this march of the hierarchy of the church, but a picture still more striking was in store as, from the shadows of the archway, a crimson chair with its white-clad occupant appeared high in sight under a golden canopy, the feather screens waving behind it in billows of undulating whiteness. Simultaneously the silver trumpets pealed out the triumphal march, and Leo XIII, in vestments of cloth of silver, with a white mitre on his head, arose in the "sedia gestatoria" and blessed the crowds, as he was slowly borne along—the white radiance around him reflected on the brilliant uniforms of the princes, prelates, soldiers of his noble court. Almost before we had time to realize the exquisite picture it had passed and the Pope had ascended the throne, and, surrounded by cardinals and bishops, read the opening collect of the ceremony. Another moment, and with the rapid movements so characteristic of him, His Holiness had left the throne and stood before the Porta Santa, when the Cardinal Penitentiary (Cardinal Vincenzo Vannutelli) proffered the symbolic hammer. A silence, if possible more unbroken than before, reigned at that solemn moment, and each one in the dense crowd felt as if he were alone with the Pontiff at the opening ceremony. The first loud knock of the hammer on the door resounded through the length and breadth of the portico, and the voice of the venerable Vicar of Christ intoned in unflinching accents, slow but unutterably distinct, "Aperite mihi portas justitiæ," the choir responding "ingressus in ea confitebor Domino." A moment's pause, the double knocks resounded again, and the ringing voice rose once more on the stillness, this time in louder and clearer tone, "Introibo in domum tuam Domino," with its corresponding response by the choir. Then again, and for the last time, the knocking of the gold hammer fell on the holy portals, while the Sovereign Pontiff intoned, in a tone still higher, "Aperite portas quoniam nobiscum Deus," "and, with a slight vibration and rending, the 'Porta Santa' fell back and disappeared instantaneously from sight, leaving the long walled-up portals opened wide to all the world." The Holy Father then returned to the throne, where

he recited the prayer "Actiones nostras," after which the six penitentiaries of the basilica washed the threshold and sides of the doorway with sponges of holy water, to the strains of the Psalm "Jubilate Deo," set to Palestrina's music, never produced in Rome since the last jubilee of 1825.

It was a strange coincidence that the music of the great Italian composer Palestrina should be produced for the second time in the century under the direction of the greatest living composer of church music in the present day, the Abbé Perosi, whose boyish face and figure look younger than the boy choristers of his able choir. A tranquil smile was noticed on the face of Leo XIII as he leaned back on the throne for an instant's repose, listening to the music of the choir—a smile which seemed to denote that the Holy Father was well pleased with the labor accomplished, the successful opening of the Holy Door. At the end of the psalm the Sovereign Pontiff arose and read the beautiful prayer for the opening of a jubilee, "Deus qui per Moïsen famulum tuum," each word rendered *slowly, clearly, distinctly*, in that wonderful voice of his, which seemed to gain in sympathetic "timbre" and vibrating pathos as the Pope grew older. He then descended from the throne and took off his mitre, each cardinal, patriarch, archbishop, and bishop lifting his mitre simultaneously with that of His Holiness. With venerable white head uncovered, carrying a cross in one hand and a lighted candle in the other, the Vicar of Christ, intoning the "Te Deum," crossed the holy threshold under whose portals he had passed for the last time seventy-five years ago.

It was a sight which might have inspired an artist, under the title "In hoc signo vinces" or "At the century's close." And yet people tell us that religion is out of date; but the unbelieving generation are wrong, as they were in the days when the standard of the first Christian emperor floated in the sky. "In hoc signo vinces" is true now as then, and until the end of time Christ's Vicar will bear the standard of the Crucified King.

Following the Pope into St. Peter's came the train of cardinals, patriarchs, archbishops, and prelates, each carrying a lighted candle and chanting the hymn of praise. Then the great

doorways were thrown open and throngs who had assisted at the ceremony poured into the basilica, emptying the portico in an instant. It had been arranged that the Holy Father would give the Apostolic benediction from a raised platform before the tomb of St. Peter. So he passed with his cortége up the right nave, which had been completely barricaded from the rest of the church, so that His Holiness was enabled to pay a visit to the Blessed Sacrament Chapel and take a short rest and restorative before appearing amidst the people, who filled the two lateral naves, and the lower part of the church opposite the statue of St. Peter. More striking, perhaps, than the scene in the portico was this Papal function in St. Peter's, for the vast spaces, the grand architecture, and the waiting thousands under St. Peter's dome, are the suitable environment and background of a Papal procession. The Italian pilgrims and Rome's "Catholic Associations" were grouped together in one spot, ready to join in the Papal cortége, and form a guard of honor around the Sovereign Pontiff's chair, and the radiant sunshine streamed on their brilliant colored banners, glinting also on the gold and marble of the Apostle's tomb. It was long that we waited, but after all one does not wait for a pope in St. Peter's every day; and besides taking a much-needed rest in the interval, the Holy Father received the religious confraternities of Rome, assigning them their charge as custodians of the holy doors of the basilicas throughout the Jubilee Year.

Once more the chanting of the choir was heard, the long procession moved slowly forward, and the *sedia gestatoria* under the white canopy appeared suddenly in sight of the people. A burst of enthusiasm arose from every side of the great church, drowning choir and silver trumpets alike. It was the one touch of nature which stirred the hearts of the multitude, in seeing the venerable man before them; so old, so apparently feeble, yet full of the mighty spirit which sustains the frail body; for though weary with the strain of the morning, Leo XIII would not give in till his duty was done and he had blessed the faithful in St. Peter's. The *sedia gestatoria* was placed on a platform before the confessional, and here, standing before the people with arms outstretched over them, in all the majesty of the pontificate, the

successor of St. Peter gave the Apostolic benediction and plenary indulgence from St. Peter's tomb. It was over all too quickly, and the gorgeous procession faded from our sight; but the inauguration of the Jubilee of 1900 by Leo XIII was a day not soon to be forgotten by those present.

From that moment Rome's holy doors were open for the whole Jubilee Year, and crowds of the faithful ceaselessly surged through them to gain the indulgences held out by the church. And they continued to do so till the first year of the new century ended and the Holy Father closed the door once more on the Christmas Eve of 1900 when, with the same ceremonial of the opening, His Holiness threw mortar on the sides of the door with a golden trowel, and the Sanpietrini finished the work of walling it up.

From every land pilgrimages came to the Eternal City. Italy held the day in January, February, and March; and no fewer than nineteen pilgrimages in all arrived before April, every diocese, from the snow-clad Alps to the fair southern island of Sicily, sending its contingent to Jubilee Rome. In April came the Portuguese, the Swiss, and the Irish (in Holy Week), while the month of May saw the colossal pilgrimage of the "Eldest Daughter of the Church" to assist at the Tertiaries' Congress and the double canonization of Blessed John Baptist La Salle and Blessed Rita of Cascia. After them, also in May, came the Austrian, Polish, Dutch, and Bavarian (the latter to assist at the beatification of a Bavarian saint). This, however, is only a short glance of one half of the Jubilee Year, and Catholic America was not behindhand with the nations in offering her homage of devotion at St. Peter's feet.

A truly modern feature of our Jubilee Year were the workmen's pilgrimages organized in various countries, which were a great success. It is surely only right and just that the workman of the present day—the greatest factor for good or evil in the fortunes of a nation—should, if he professes the Catholic religion, see in person the Vicar of Christ, and the centre and abiding-place of his faith. The workmen were well to the fore in the Jubilee proclaimed by the Workmen's Pope; and on

New Year's Eve, "when the Mass of the two centuries" was celebrated by the Sovereign Pontiff in the midnight stillness of the Vatican, the golden and jewelled chalice he raised aloft represented the offerings of thousands of artisans. Wishing to show their devotion to the Vicar of Christ, they chose this most appropriate of offerings, that in raising it the Father of the faithful may daily remember the workmen at the Offertory of the Mass. Inexpressibly solemn in its devotion was the vigil of homage to the Lord of the Centuries all over Rome, from the Pope's quiet Mass in his private chapel to the splendid High Mass, sung in presence of the Blessed Sacrament, in St. Peter's and nearly every other church in the Eternal City—an event unique throughout the ages and attended by crowds of people.

The Holy Father's Jubilee wish was more than abundantly fulfilled, that the greatest number of Catholics throughout the world should ring out the old year and century and ring in the new, not by mirth and feasting but before the altar in silent prayer, to bring down a blessing on the century so well begun. It should be a "holy year" indeed, not only of prayer but of works, for nowadays, in this hard-cornered world, we Catholics must forge ahead even in old-world Rome, to keep our "separated brethren" from getting the upper hand in practical works of charity.

The International Committee of Homage to the Redeemer performed a right royal work, and besides the special religious services, the erection of nineteen monuments and statues to the Redeemer on Italy's mountain heights, there were works of charity, corporal and spiritual, to the people. There were the opening of deserted chapels in the Roman Campagna, soup kitchens for the poor, popular lectures to the working-folk on the Jubilee Year, and the sacred oratorios of Perosi, so specially suitable to the holy time.

If modern Rome is not the Rome of other days; if the preachers no longer declaim in the public squares, nor popes, nor emperors visit barefooted the jubilee shrines, still the old Catholic spirit is there, deep in the hearts of the people, even though they live in the midst of a generation of unbelief.

The words of a Padre Zocchi or a Radini Tedeschi are none the less eloquent and convincing if spoken from the pulpit instead of the public square, and pilgrims none the less devout who visit the basilicas in electric cars. Those who came to the Eternal City in the Jubilee Year "to listen to the voice of Rome's monuments," did not fail to find in it the Holy City of yore—Christian Rome, the heritage of the ages, which no earthly power can take away.

It is the residence of the Popes in Rome that has contributed to her material and religious grandeur. The Pontiffs have made her the centre of Christendom, the Queen of religion, the Mistress of arts and sciences, the Depository of sacred learning. By their creative and conservative spirit, they have saved the illustrious monuments of the past, and side by side with these they have raised up Christian temples which surpass those of Pagan antiquity. In looking, to-day, at these old Roman monuments, we know not which to admire more, the genius of those who designed and erected them, or the fostering care of the Popes who have preserved from destruction the venerable ruins. The residence of the Popes in Rome has made her what she is truly called, *The Eternal City*. Let the Popes leave Rome forever, and in five years grass will be growing in its streets. Such was the case at the return of the Pope in 1418 from Avignon, which had been the seat of the Sovereign Pontiffs during the preceding century. On the Pope's return, the city of Rome had a population of only 17,000. And Avignon, which, during the residence there of the Popes in the fourteenth century, contained a population of 100,000, has now a population of only 36,000 inhabitants. And such, also, was the case in the beginning of the present century, when Pius VII was an exile for four years from Rome, and a prisoner of the first Napoleon, in Grenoble, Savona, and Fontainebleau. Grass then grew on the streets of Rome, and the city lost one-half of its population. Let the Popes withdraw from Rome, and it may become almost as desolate as Jerusalem and Antioch are to-day.—CARDINAL GIBBONS.

The Daily Life Of the Pope

PERSONAL AND OFFICIAL

LEAVES FROM THE DIARY OF A VISITOR

By A. DIARISTA (ROME).

THOSE who give heed to such things will remember that some years ago, when Pope Leo XIII made the last of his extensive summer outings in the Vatican gardens, the newspapers fathered a pathetic little episode, in which the pontiff was made to forecast, in epigrammatic terms, that never more would he leave the solid walls of the Vatican Palace. The inference was that ere another summer should have come the dissolution of the venerable ecclesiastic would have taken place. Yet Leo XIII started out again for his summer holiday at the Leonine Villa, brimful of spirits and, according to the accounts of those who saw him, more buoyant and youthful in appearance than two years previously.

As a matter of fact the pathetic little story alluded to was probably the outcome of the imaginative journalist's brain, for Leo XIII, though, in certain serious discourses, he not infrequently alluded to the necessity of his paying, at no lengthy date, the great debt of nature, was in the ordinary course of his life extremely optimistic, and when he prophesied at all, counted on distant dates which even the most hopeful of his admirers could hardly encourage themselves to believe he would live to see. It may be remarked, by the way, that all that is published in the secular press as emanating from Rome, and characterized as Vatican news, is very far from being trustworthy. In fact, Rome of all cities seems the most plentifully supplied with the class of journalists whose chief characteristic is, nowadays, described as of the yellow or jaundiced hue. Some years ago "fake" news in Europe was fre-

quently referred to as "Brussels news"; but Rome news has now put the Belgian capital's brand of intelligence in the shade.

The Vatican is extremely conservative in the matter of giving out items of news. It has no need to curry favor with the press of any country by being generous in indiscretions. The journalist in Rome who is in search of interesting items, and who is somewhat lacking in experience, may at intervals apply to some of the administrative departments for items of information. If he sees a subordinate in any of the various offices in the Vatican, or in the Sacred Congregations, he is invariably given to understand that the divulcation of all news must proceed from the cardinal who is at the head of the office. At the office of the Pontifical Secretary of State, for instance, he is told that Cardinal Rampolla alone is competent to give information on a given subject. Possibly he will endeavor to see the Cardinal Secretary.

He proceeds to the Vatican Palace at eight or nine o'clock in the evening, the time at which his Eminence gives audiences and holds receptions. If after passing the St. Damasus court-yard he is privileged to go as far as the Cardinal's private suite of apartments, and if he gets beyond the liveried servants in the outer ante-chambers, he is brought to a halt by the Cardinal's secretary, Don Filippo, who must learn all about his business and his credentials. In nine cases out of ten Don Filippo, with honeyed words, will send him away; but if for some special reason it is deemed advisable to allow him into the presence of the Cardinal himself, then, when his turn comes, he is advanced from the outer room, where the Cardinal's red biretta lies on a table in front of a crucifix, into an inner chamber where the Cardinal himself, after a brief colloquy with Don Filippo, receives the visitor. And the journalist who will draw information and items of news directly from Cardinal Rampolla will be a phenomenon indeed.

The Cardinal's very appearance is enough to abash the boldest interviewer. This tall, ascetic man, of superb build, with features youthful in appearance and of tremendous strength and impressiveness, is exceedingly affable and simple in manner, even, it would seem, straining to put the visitor at his ease, and allow

him to forget the princely dignity and overpowering magnetism of the sphinx-like countenance and entire bearing of the great priest. Cardinal Rampolla will possibly interview his visitor and show a certain interest in whatever information he is equipped with, but he will give away none himself. The journalist retires empty-handed, and if he is fashioned after the majority of those of his calling who have residence in Rome, he will proceed to the Journalists' Hall which is attached to the General Post-Office, at the Piazza San Silvestro, in the heart of the city, and there, in conference with some of his *confrères*, he will think out a solution of one or more of the problems that are known to be interesting the Vatican and of which editors abroad will be eager to be informed. And so, the foreign reader, taking up his morning paper and perusing detailed and interesting information regarding what the Pope and what Cardinal Rampolla think, say, and are about to do concerning any fact or topic of public concern, is often impressed by the news, little thinking that it is a pure fabrication of the imagination, and not suspecting that the Vatican authorities, differently from other potentates and influences on this earth, are very rarely concerned to contradict the false and erroneous news that is published regarding them.

And so it was, despite the fact that the world had been warned by the journalists that Pope Leo XIII never more intended to leave his Vatican prison, not even to the extent of going forth into the gardens adjacent thereto, that on a Thursday morning, about in midsummer, he was carried out in his sedan chair by four of his chamberlains. And accompanied by his nephew, Count Camillo Pecci, a member of the Noble Guard, by two soldiers of the Swiss Guard and Monsignor Bisteli, one of his secretaries, he proceeded along the Vatican Library and was deposited outside the gate which gives entrance to the Vatican Museum. Here a carriage awaited him; but the Pontiff preferred to remain afoot, and, walking up the beautiful avenue that divides the gardens, stopped at intervals to admire the flowers, to examine the vines along the hedge-row, and to put pertinent questions to the gardeners whom he met concerning the freedom of his model little vineyard from phylloxera and other grave

diseases which had, for several years past, ravaged the choicest vines of Southern Europe.

In a grove of trees on a hill stands the famous little villa, constructed several centuries ago by Pope Leo IV. This exceedingly interesting miniature palace, which Leo XIII has rendered celebrated as his holiday residence, has walls of extreme thickness, a circumstance which causes it to retain a cool and equable temperature even during periods of the greatest heat, and its tiny windows temper the glare of the Italian sun and allow only a dim religious light to penetrate. One of the windows belongs to the little chapel of the building, and here, during the week or two that he remained abroad in the garden, Leo XIII often celebrated his daily Mass.

The only large hall of the villa is modestly furnished with leather-covered chairs, sofas, and footstools, and in one corner of it is the Pope's bed, cut off from view by Japanese screens. In another is his famous pillowed arm-chair. This pillowed arm-chair was made especially for the Pontiff, and is so arranged that whether reclining to the right or to the left his head reposes softly on one or other of the two cushioned projections which are termed the pillows of the arm-chair. The roof of the hall is covered with a fine fresco by Seitz, representing the deep blue of the sky, studded with stars. From its centre descends a superb crystal chandelier. The little summer residence is equipped with all modern appliances—telephones, electric lights, elevators, and the like.

It was in this hall that on the first day of the Pope's descent, on the occasion of which I speak, he gave a luncheon to his two physicians, a fact, by the way, which escaped the knowledge of most of the journalists who reported the matter, for they placed the luncheon in the Vatican Palace itself. This luncheon was something of an epoch-marking event at the Vatican. Etiquette requires that should the Pope give a luncheon or a dinner to any distinguished guest, the Pontiff himself must, under ordinary circumstances, not only be served at a table apart, but also cut off from view of the guests by screens, which, though they do not obscure the trend of the conversation, nevertheless preserve the

privacy of the Pontiff's meal. According to the *Ceremoniale Romanum* this point of etiquette may be deviated from when the Pope invites to his table an emperor, king, or reigning prince, to the extent of the Pontiff's not being cut off from view, but it is distinctly laid down that no woman shall ever be a guest at the table of the Holy Father, or eat in his presence, even though she be empress, queen, or his own blood relation.

The physicians in question, who enjoyed the unique honor of dining with Leo XIII, Doctors Lapponi and Mazzoni, had gained the Holy Father's good will and gratitude by their extreme devotedness and by the success of the operation which they performed sometime previously.

After luncheon, the Holy Father, in accordance with his custom during his summer holiday, took a brief siesta, and then went out for a promenade in the garden. Dressed in his white cassock, wearing a large white beaver hat to protect him from the sun's rays, and with an ivory-headed cane in one hand and his silver snuff-box in the other, he marched about, examining the vines which he had planted with his own hands close by the villa, and discoursing again with the head gardener on the science and art of viticulture and flower-raising, subjects in which the Pontiff was a noted expert.

His promenade ended at a little grotto, where, within a sheltered nook, hewn in rough stone, a fountain of fresh water tosses itself sparkling in the air, and where myriads of little birds disport themselves in the refreshing shade. The Pontiff, it is well known, took a rare delight in the feathered denizens of the air, though it is totally untrue, and the statement has caused pain to the Holy Father, that, as has been reported in the newspapers and in alleged "biographies," he made a practice of keeping caged birds in his apartments and of catching untamed birds in snares and sending them as presents to those to whom he desired to do honor.

At two o'clock he was back in the villa and ready for the enormous business of his extremely responsible charge. His mail had been sorted out for him and he went over it with his

secretaries. The Pope's mail-bag is the largest of any individual in the world, though here again it would be merely a flight of the imagination to attempt to give reliable statistics, as has been done latterly by the public press. When the chief features of his correspondence were known to him, and the great facts of the news of the world, as found in the local and foreign newspapers, or as communicated by special despatch, had been brought to his attention, he received the visit of the Cardinal Secretary of State, and referred to him his instructions regarding the chief features of the public policy of the Holy See. He also gave audience, according to the day of the week, to the other cardinals who are at the head of the Sacred Congregations, and later received visiting bishops or other magnates, or conspicuous persons who came to pay homage to him, or with whom he desired to consult.

It was all in vain that Dr. Lapponi endeavored to induce this frail and delicately constituted old man to abstain from the enormous business and cares that his position entailed; Leo XIII was yielding, amenable, and obedient to his private confessor, and in many ways also to his private physician, but when the physician, whose aim was only to preserve the strength and vitality of his illustrious patient, gave counsel to refrain from work and indulge in lengthy sleep, Leo XIII would make no compromise, insisting that while he had life his sole duty was to perform to the utmost of his ability the functions of his great office.

Heavy and multitudinous indeed were those functions and duties. The Pope's correspondence alone would absorb the full energy and activity of an ordinary man; but Leo XIII, even in his advanced age, was no ordinary man, and the total labor to which he attended was of incredible magnitude. Not Italy alone, his own beloved country, whose troubles and tribulations found the keenest sympathy in his heart, absorbed his attention; every nation on the civilized earth attracted a daily portion of his care and solicitude.

The Catholic Church of France was at that hour harassed by the machinations of an anti-clerical government, which passed

laws that practically meant the expulsion from the country of many of the great religious congregations of the church, and Leo XIII had daily to use diplomatic means to foil his French adversaries, and threaten them with evils of a political kind should they endeavor to carry into execution their worst projects.

Spain, also, whose king was his own godson, was the object of his immediate solicitude, for the Carlist movement insidiously bolstered itself on the alleged encouragement of the higher clergy of Spain, and of the Holy See itself. An envoy of Don Carlos had recently been residing in Rome, and for weeks vainly endeavoring to induce the Pope to withdraw some of his antagonism to the Carlist movement in Spain, which the pretender asserted was certain of success if countenanced by the Pope.

Portugal likewise, for months past, had been a source of worry and grief to the Pontiff on account of its hostility to the religious orders of the country. So determined and resolute an attitude had the Pontiff been obliged to adopt that King Carlos, being put in the dilemma of either discountenancing the anti-clerical movement or of being excommunicated, had recently to leave his own country on the pretext of showing his kingly countenance to his beloved subjects in the Azores.

Germany had been working night and day with all the powers of its diplomacy to induce the Vatican to withdraw from France the especial function of exercising a protectorate over the Catholic missions in the far East, and to concede to her formal protectorate powers over Catholic missionaries of German origin, and it required no small thought and labor on the part of Leo XIII to placate the German government and retain his influence with it, while refusing to accede immediately to its request.

Russia, also, which has a special minister accredited to the Holy See, took up no inconsiderable part of the Pope's time, as negotiations of a very difficult character had for a long time been on foot regarding the reinstatement of several Polish bishops in their sees, from which they had been driven on account of alleged hostility to the Czar's authority. Significant of the kind of detail, not immediately connected with important diplomatic and reli-

gious questions, that occupied the Pope's mind, is the fact that he had just notified Count Lahnsdorff that he would confer the order of Saint Gregory on the Russian General Zerpetzky, for rescuing Catholic missionaries in Mongolia during the disturbances that had recently taken place, and that further he would confer gold and silver medals on the Russian officers and soldiers who distinguished themselves by their bravery.

The Church in England was at that moment occupying a share of the Pope's attention on account of the trouble that had been provoked over the question of the King's coronation oath. The Holy Father, it is said, while desiring to be conciliatory as far as it was in his power, nevertheless stood resolutely opposed to the altered form of the oath which had been recently submitted to the House of Lords, his contention being that a repudiation of Catholic doctrine, in however mitigated a form, was anomalous and utterly unjustifiable in an empire that at that hour counted so many millions of Catholics, and that depended to such a large extent on stout Catholic arms for its defence.

Austria had its troubles over the Los Von Rom party, who were endeavoring to have the empire break with the Catholic Church, for which purpose the German Evangelical churches had subscribed the sum of \$100,000. In this regard the Pope was in daily telegraphic communication with the nuncio at Vienna.

Even little Switzerland was not left out of the Pope's consideration, for shortly before we find him taking a daily interest in the preparations by the Swiss Guard for the celebration of the centenary of its formation. His Holiness had just appointed Baron Leopold Meyer de Schanensee to the command of the Swiss Guard, made vacant by the death of Count De Courten. Baron Meyer belonged to one of the old families of Lucerne, to whom Rudolph of Hapsburgh, in 1273, granted in fief the castle of De Schanensee, on the Lake of the Four Cantons. This interesting body of soldiers is so frequently mentioned in the public prints in connection with the Vatican, and with the Pope himself, that a few words on them in detail may not here be amiss.

The institution of the Swiss Guards dates back to 1503, under the pontificate of Julius II, who arranged with the cantons of

Zurich and Lucerne that they supply him with a body-guard of 250 men. At the present time the Guards consist of 117 members; the conditions of admission being that the candidate must belong to either Zurich or Lucerne, be a Catholic, a celibate, not over twenty-five years of age, of strong physique, and not under five feet six inches in height. The pay is modest, the duties are light, and a pension is granted after thirty years of service. Many men of good birth are to be found among the Swiss Guard, and they not infrequently devote their leisure to painting, sculpture, and music; some even find time to take a law or arts degree at the University of Rome.

Even Protestant Scotland monopolized a portion of the Holy Father's time during the period of his so-called vacation. A letter had recently been forwarded to "the most Holy, the most Reverend, and the most Learned man, Leo XIII, from the entire University of Glasgow, the Chancellor, the Rector, the Professors, the Graduates and the Students," informing the Pope that they were about to celebrate the 450th anniversary of the foundation of the institution, which was established by Pope Nicholas V in 1451, thanking the Holy Father for the fact that to a predecessor of his they owed the origin of the learned faculty, and requesting from him for themselves, although Protestants, his blessing, and an expression of his sentiments of regard and encouragement. To this letter the Pope returned with his own hand an interesting and characteristic reply in Latin, which gratified and flattered the university authorities in a marked degree.

The United States also occupied a large share of the Pope's attention. The question of the Philippines in particular had been a matter to which he had given long study, and concerning which he had held long colloquies with Archbishop Chappelle. Other subjects which immediately interested the Pontiff in this country were the University at Washington, concerning which he had recently forwarded a highly interesting letter to Cardinal Gibbons, Archbishop of Baltimore; and also the movement of missions for non-Catholics, which was promoted some years ago on a small scale, but had since acquired enormous development,

and had the most flattering encouragement and cordial blessing of the Pontiff.

Italy itself was naturally a matter of important consideration for His Holiness. The anti-clerical party there never grows weary in its attacks upon the church, and the latest development in this regard had been the proposal of laws according and facilitating divorce in the kingdom of Italy. To this the Pope had made most vigorous opposition and with such effect, it was said, that Signor Zanardelli, the then Prime Minister and author of the proposed law, would be forced to withdraw it at an early date. The poverty and misery of the Italian people, consequent on the maladministration of the civil government and on the maintenance of an extremely expensive and utterly needless army and navy of vast proportions, had stirred bodies of peasants in many parts of the country to almost open revolt and promoted the organization of anarchist, socialist, and other subversive groups whose aim was to overthrow the present order of government. The Pope himself was broad-minded on social questions, and while never willing to encourage anything which savored of violent subversion of government, he gave his hearty endorsement to the formation of movements among the people that tended to the betterment of condition of the workingman, and to the closer harmony and brotherhood of labor and capital.

The enormous range of the Pope's interests in foreign politics and outside affairs did not preclude the fulfilment of all the details of his office as a priest. Following his thanksgiving act after Mass, he broke his fast with a cup of chocolate or hot milk and a biscuit, and then proceeded to recite a portion of the holy office of the Breviary. After his lunch a further portion thereof was recited, and, during his outings in the Vatican gardens, the holy Rosary was said at four o'clock in the afternoon, all servants and attendants who were present in the villa taking part. When supper was over His Holiness finished the day's quota of the Breviary, generally reciting it in common with Monsignor Angeli, his Secretary for the Latin Letters, who would afterward read to him a few pages of some ascetic or spiritual work.

It should be obvious to even the most unthinking that the

colossal energy and mental activity of Leo XIII required a large amount of sustenance. Here again, however, the Rome journalists, the majority of whom are never allowed to put their foot within the residence portion of the Vatican Palace, enlivened the world with accounts of Leo XIII living on a single egg a day, or practically discarding bodily nourishment. As a matter of fact, and Pio Centra, the Pope's body attendant, is authority for the statement, Leo XIII was a good eater. His food was of the widest variety. Fish, flesh, fowl, and eggs in a multiplicity of forms, milk, chocolate, coffee, and cheese were freely partaken of, the Pontiff exercising but little choice, and accepting whatever it had pleased the cook to prepare for him.

The first repast was taken shortly after his Mass, around eight o'clock, His Holiness being then up about an hour. At ten his breakfast was served, his lunch about one, and his evening repast between six and seven, according as his immediate occupations permitted.

Sometimes when his business labors, between the end of his spiritual exercises and his midnight hour for retiring, had been particularly onerous, the Pope would take a cup of beef tea or of hot milk. This particular practice was not always viewed with satisfaction by the Pope's attendants, as the warm food often revived him to the extent that he would remain up another hour indulging in his favorite pastime of composing Latin verses.

In spite of the unending labors of his long life the Pope's eyes, singularly enough, never gave him trouble. He read without spectacles, holding the book or manuscript about six inches from his eyes and in a slightly slanting position. A tendency to rheumatism in the articulations during the winter months had given the Pontiff a somewhat jerky and spasmodic gesture, and often lead the visitor to apprehend weakness or physical collapse. Such apprehension, however, was usually dispelled at the first sound of the Holy Father's voice, which was firm and sonorous, though with a slightly nasal accent.

To the present writer, Dr. Lapponi, the Pope's private physician, declared that all the organs of Leo XIII's body were in perfectly satisfactory condition, and that—although, given the

Pontiff's great age, accident would be particularly to be feared, and an eventuality of any kind, however regrettable, should cause no surprise—there was absolutely no perceptible reason why Leo XIII should not live to be one hundred years old. So that despite the prognostications, pathetic and otherwise, of the sensational journalist, the spiritual children of Leo XIII were encouraged in the hope that for several years to come he would be able, as usual to go abroad in the Vatican gardens for a summer holiday, and would be spared to direct the fortunes of the church and lead civilized men from scepticism and infidelity to paths of rectitude and light.

Pope Leo XIII was not only a good man, the purpose of whose life was to elevate and ennoble mankind and to promote peace and brotherhood between the nations of the earth and among all men, but he possessed all the essentials of greatness. He was one of the ripest scholars and ablest diplomats of the age, and for more than a quarter of a century he was a forceful quantity in the shaping of national politics in Europe.

His poems, graceful, elegant, displaying a delicate play of fancy and a subtle sense of word values, were the literary pastime of his life. He was not only a great Pope, but a great writer, and it was only his remarkable achievements in other directions that somewhat threw into the ground his versatile literary talent. His numerous encyclicals in themselves form a legacy to the world of undoubted literary value as well as of great moral force. In them he shows himself a philosopher, a theologian, a sociologist, a luminous Christian teacher.

From the moment he ascended the throne of Peter, Leo XIII became one of the world's figures whose careers are open to the scrutiny of all mankind. He was an ideal Pontiff, uniting the highest intellectual and executive ability with the deepest spirituality. Leo XIII gained for the Catholic Church a proud position in the world, not only as a prince of the Church, but as prince of peace. Europe acknowledged that for many decades no such far-seeing head as Leo XIII has worn the triple crown, and that excepting Prince Bismarck no layman in Europe has shown such skill in the most delicate diplomatic negotiations.

Achievements of The Pontificate Of Leo XIII.

Its Appeal to the Intellect of the Age.

THE homage paid by Catholics to Pope Leo, on occasion of the Golden Jubilee of his priesthood, was not feudal ; it was not that of vassals to their lord. It was not personal, not like that of the multitude worshipping a political leader. Catholics are not man-worshippers. It was the homage of Christians to the Apostle Peter, and through him to Christ, to God. The apostle is dead, but the apostolic office lives throughout all ages and unto the consummation of the world. The allegiance of the Catholic world to-day is witness that Christ is not merely of yesterday, but of to-day also, and the same for ever.

Nor did Pope Leo seek the homage of vassals or the worship of men. Addressed to a sovereign holding his position, that homage and that worship would be out of place. It may have suited the past, but has become offensive and even contemptible to the American mind, and no less so to Pope Leo himself. Such is, until better informed, our firm persuasion. As Catholics we take no interest in a Christianity identified with the throne. Catholicity has elevated us above that. Catholicity must be free. Neither monarchy nor republicanism nor any other form of political government is great enough to stand sponsor for the Son of God among men. The church is above them all in the sense that her aim is higher. The church represents more extensive interests than any institution, feudal or democratic, her interests nevertheless embracing all.

What Bismarck confessed at Canossa—that is to say, when

advocating the abrogation of the May Laws in the Reichstag—is applicable to statesmen and citizens of every nation :

“If I were a Catholic I do not suppose that I should regard the Papacy as a foreign institution, and from my standpoint, which I must retain as a representative of the government, I concede that the Papacy is not simply a foreign, but a universal institution, and because it is a universal institution it is a German institution and for German Catholics.”

So far Bismarck. But the converse is true ; for the Sovereign Pontiff can say, indeed, he in effect has often said, that, the Papacy being a universal institution, the Pope is foreign to no country and antagonizes no form of legitimate government, and is German for the Germans and American for the Americans, a monarchist for monarchies and a republican for republics.

The Pope, having an apostolic mission, seeks only to perfect those relations with people which are apostolic, universal, catholic. There was no reason to suppose that Pope Leo would interfere with politics in this country ; he had too much to do with our spiritual interests to hearken to those who would advise his meddling with us as citizens. Yet the Papacy does exert an influence calculated to make all men good citizens, for it is in harmony with the principles which underlie all divine institutions. The divine elements of society are the individual, the family, the state, and the church—four divine institutions, each sacred, each independent in its own sphere, and all bound to act in perfect harmony. Catholicity, with the Papacy at its head, affirms all four of these divine elements, maintains all their rights, and deepens and purifies their influence.

Pope Leo put forth an endeavor to reverse the action that takes place between politics and religion, for the civil principedom has been too often the enemy of Christ. When the church ameliorates the condition of politics she suffers for it. The church plants a vineyard and eats not of the fruit thereof. She civilized Europe, and the feudal system spread thorns in her path for ages afterwards. What good thing did the feudal system of Europe do for religion, compared to what religion had done for society ? The church upheld in the face of tyrants in every age the principles of civil liberty, defended free will and human rights

against Luther's princes and against Calvin's Huguenots; yet many exponents of modern liberty have persecuted the church, nay, have made war on all religion. The action of the state upon the church has been a constant endeavor to destroy the organic liberty of religion. When will the state perceive its opportunity in the church's freedom? It seems that we may hope for better things in America. This is because American institutions are more in harmony with the principles of religion. The elementary principles of American liberty, if allowed to shape our politics, will at least not hinder the action of religion upon men and society.

More than seventy years ago Charles Nerinckx, one of the noblest of the pioneer missionaries of the United States, used the following words in an address to the clergy of Belgium, his native country :

"To speak of the present state of affairs in America, I do know this much, that our holy religion is nowhere less interfered with than there. We write to Rome and receive rescripts from the Eternal City without anybody daring to touch or look at the papers, of whatever description they may be. We have public processions and celebrations; we wear religious regalia and ornament streets; we give the sacraments or refuse them; we perform burials or refuse that sacred rite; we admit converts to the church or reject public sinners; we forgive or impose public penances of all kinds; we build convents, erect schools, buy and sell lands, etc., etc., without anybody interfering or pretending a right to interfere with our bishops. We write, we speak, we preach what and where we please. In vain would the enemies of the church enter a complaint against us in civil courts; the law is deaf in religious matters. We are free from spies and informers, who are neither paid nor encouraged to do their dirty work as they are at home. Who can wish for greater liberty? But how long will it last? Perhaps as long as we will, and here end our duties. This government will and must experience the general vicissitudes of all others; the rise and fall of kingdoms, like that of families, cities, and countries, will go on until the end of time; but our rule of action must be in keeping with the times we live in, and for that alone we stand responsible. God wants neither our advice nor our help to adjust the future." (*Life of Rev. Charles Nerinckx*, by Rt. Rev. Camillus P. Maes, p. 320.)

Since those words were written not one step backwards has been taken consciously by the American people in their dealing with the citizen's religion and his rights of conscience;

the public school is irreligious, to be sure, but as fast as the people are being made aware that such is the fact they are inclined to square it with sound principles of education.

What made the Holy Father so successful as a diplomatist, in dealing with questions between church and state, was his education more than anything else. The religious qualities of his character tended, indeed, to enhance this qualification, for religion tends to make a man more intellectual and more patient, and not less prudent, not less suave in his manner—all qualities necessary in the make-up of a statesman, above all in one who is entirely destitute of physical force and must attain difficult ends against the most powerful military despotisms. But, after all, diplomacy is not a function of the sanctuary, and Pope Leo's training in courts and his familiarity with diplomats during the earlier years of his most observant life, account in a great measure for the success of his statesmanship.

As to understanding the American civilization, the statements of American prelates and the grasp of mind of the Pope himself, enabled him to perceive that the basis of our civilization is not atheism or rationalism, but Christianity. The most captious must admit that the Pope is at least contented to give us a fair trial. This is all we can ask. But there is much evidence going to show that he looks not unfavorably upon republican governments. So much, then, for the contact of the Papacy with men in reference to their political interests.

We come now to consider the attitude of Pope Leo in reference to the higher life. And first let us ask, Why is it that Pope Leo has made the aspect of things different from what they were under Pius IX? Is not the policy of Leo as legitimate as that of Pius? Dare any one say that the two pontiffs have differed essentially in their policy? Why, then, do they produce such diverse results? The reason is because the dominant note of Leo's policy is intellectual and that of Pius was emotional.

Most non-Catholics have yet to learn that Catholicity is an intellectual religion. It is essentially so, though it adequately ministers to the emotions. It touches all things, but interferes with

the normal development of none. Pope Leo, however, is plainly convinced that it is God's will that the emotional should give place to the intellectual as the dominant trait of Catholicity of to-day. He established this as a policy at the very beginning of his pontificate, and by his encyclicals, his allocutions, his regulations for seminaries, and in every other possible way, public and private, has stimulated the mental activity of the whole church. This was a great undertaking for the Holy Father, and we can but wonder at his courage and his success; furthermore, we are persuaded that in this he is the instrument of a very special Providence.

What will be the effect of the Holy Father's turning the intellectual aspect of the church to the view of the age? It will cause sound philosophical studies to attract the intellect more than the so-called scientific investigations at present in vogue can do. It will make the experimentalism of natural science subservient to the ethical and metaphysical. The being and attributes of the Creator and Lord of all things, the immortality of man's soul, the freedom and responsibility of that soul for its conduct, the future reward and punishment of good and evil done in this life—these, rather than the study of the phenomena of the visible world, shall hold first rank. The dominant tendency of commercial nations is to exaggerate the practical and experimental sciences, and, as to the speculative sciences, to confine them to their actual uses for the present moment and the present life. Truth for its own self's sake they never think of, nor do they value sufficiently the aspirations of the soul; and so they fall short of a happiness truly rational. Pope Leo's action will, therefore, give a new and a more enlarged view of Catholicity to the outside world. Non-Catholics have not thought the Catholic spirit favorable to intellectual development. It is precisely the speculative intellect applied to the great truths of revealed religion which the Pope is constantly stimulating. Scientific men attempt to confine the action of the intellect to the lowest forms of its activity and to the immediate objects of the senses. And they have the effrontery to claim that this is all there is of science.

But the most immediate effect of the Pope's policy will be on Catholics themselves, for intellectual life demands freedom ; and Pope Leo, by stimulating the spirit of rational inquiry, supposes a greater degree than heretofore of rational liberty, especially in literature and in scientific research. There are ill-omens in the air for all whose thought has run more for theological schools than for Catholic truth. Hence the Catholics among those races who have a natural aptitude to appreciate liberty in the general relations of life are likely to contribute the leading minds of the future. The same will hold good of schools of theology. If Pope Leo has his way, among the dominant tendencies of Catholic intellectual life will be liberty.

The word liberty has been greatly abused, and one is instinctively afraid to use it. But in the mouth of an American it is better understood, being always compatible with reasonable restraint. Intellectuality does not, to be sure, need *civil* liberty for its highest development : witness the Augustan age and that of Louis Quatorze. But intellectuality, working in the field of the spiritual life, and developed in the direction of the knowledge of divine things, makes men freer : where the Spirit of God is, there is liberty. The study of divinity will progress in proportion as men of genius come in immediate contact with the Holy Spirit, and that is liberty sanctified.

The question of the hour with many is how to reconcile liberty and intelligence with the just restraints of religion and society.

Those races, therefore, whose dominant natural trait is rather the intellectual than the emotional will be found moving to the front, and there will ensue a powerful development of the study of philosophy and theology. We do not mean anything similar to that extravagant scholastic development in which theology was whipped into rags by disputes in the schools.

The Holy Father's devoted attachment to St. Thomas, and his vigorous propagandism of his philosophy and theology, are explained by his intellectual character. Pope Leo, if I am not mistaken, wishes to bring the whole church on to the intellectual side of life, and St. Thomas is his ideal. He advocates St.

Thomas as, on the whole, the best exponent of the intellectual life of the church. St. Augustine is too far back, in some sense; true, he may be called the intellectual founder of Christian philosophy, though more a Platonist than an Aristotelian. But the whole product of Christian thought, especially after St. Augustine, needed to be résuméd as soon as Christianity had developed a distinctive civilization. St. Thomas performed that task and contributed a vast store of original thought. St. Thomas made not only philosophy but theology also systematic and put it into scientific shape.

When St. Thomas is spoken of as the ideal of the intellectual side of Catholic character, it is meant in a highly practical sense.

There is no author, on the whole, so satisfactory for the solution of the practical intellectual problems of our day as St. Thomas. Until St. Thomas, St. Augustine was the theologian of the church, and, after the inspired writers, was undoubtedly the light St. Thomas himself followed. But by the thirteenth century there had arisen a new civilization, and the Holy Spirit had given new light and fresh strength, as Providence had given new races for the church's civilizing and sanctifying power to act upon. To St. Thomas was assigned the office of adjusting, and that practically, the principles of religion, revealed and natural—especially the latter—to the aspirations of the souls of men in modern society. The church in his day had already made great advances in the civilizing of the modern races, and the period of transition from feudalism to modern civilization prepared the minds of men for the new statement of theology by St. Thomas.

Furthermore, the bringing out of intellectuality as the dominant trait of Catholicity is going to bring the church necessarily face to face with the Protestant world. Why with Protestants particularly? Because Protestantism is the error of the Saxon races, and their dominant trait is intellectuality. The root-error of Protestantism is an intellectual error. Even though it produces the fruit of Agnosticism, the root is still the same and still lives among non-Catholics. It is the evil of subjectivism. Truth is generated in the mind from the action of the object on the subject; as St. Thomas says, it is the transposition of the object

into the subject. This makes the criterion of truth external. Protestantism makes the criterion of truth internal, makes its interior states the exclusive test of religious truth.

What is the tendency of the Protestant mind in philosophy? It is subjectivism and leads to general scepticism. Not that this is a natural tendency of the human mind, but because it is misled. Throwing the church more upon its intellectual basis will cause its brightest minds to meet the errors of the age more satisfactorily, especially among the Saxon races.

It may be that the intellectual tone of Catholicity favored by Pope Leo will not affect the elements of the political world; but remotely it will affect everything. The question is whether Pope Leo, in endeavoring to place the intellectual as the dominant characteristic of the church of our age, is acting wisely. It is plain that it is his intention thus to place the church. He is studying for this purpose night and morning. Is this wise? Does the age require it?

Who is in a better position to judge of this than Leo XIII himself? It is not our business or right, therefore, to judge him in this matter. In such cases every true Catholic spontaneously feels called to follow the direction of the Sovereign Pontiff. Nor in this does one sacrifice his manliness; for we find that as there is a grace enabling the Pontiff to initiate, so there is one enabling us to co-operate with, these great movements—yes, and even to perceive something of these providential reasons. In former years it always seemed to us that Pius IX saw this movement towards intellectual development in the future and was inspired by it. Leo XIII not only sees the future but sees how to get at it. The future of Pius IX becomes the actual present by the providential enlightenment of Leo XIII.

The chief occupation of the Church for the last three centuries was the maintenance of the authority conferred by Christ on St. Peter and his successors in opposition to the efforts of Protestantism for its overthrow; and the controversy was terminated forever in the dogmatic definition of papal infallibility by the Church assembled in Council in the Vatican. This definition closed the controversy.

Liberty of Thought

IN THE

Catholic Church.

UNITY IN ESSENTIALS, FREEDOM IN ACCIDENTALS.

**By a Jesuit Father, Professor of the University of
St. Louis.**

To many persons who are not Catholics, and who are unfamiliar with the wide field of Catholic theology it is perplexing to hear that on many points connected with revelation and Catholic teaching there are not only individual differences between Catholics, but there are even whole theological schools maintaining opposite opinions on certain subjects. The question very naturally arises in the mind of the non-Catholic: "Is not this a contradiction?"

The Catholic Church claims unity of doctrine, and here we have plurality. She holds that she is infallible, and here are Catholic doctors who differ in their teaching. She points to the divisions of the sects as a proof of their fundamental error in doctrine, while she overlooks the sects within her own fold, and recognizes equally as true Catholics both those who affirm a thesis and those who deny it.

This difficulty, which appears as a serious one to many, does not at all startle a Catholic, and for the candid inquirer into the true relation between Catholic theology and the Catholic Church, the objection loses all its effectiveness. To explain this relation more clearly, let us take this example: President Roosevelt and ex-President Cleveland, it will be conceded, are both genuine Americans, both ardent patriots, both firm believers in the principles of the Constitution, and both are devoting their lives to its vital preservation and integrity.

On this common ground they agree, and thus far they work together harmoniously. Nevertheless, each of these men belongs to differing parties, each looks to the welfare of his country from an unlike, perhaps an opposite, point of view; each would,

if possible, prevent the other from gaining a position where his theory could be put into practice. President Roosevelt would retain his party in power ; Mr. Cleveland would unseat President Roosevelt. Yet both men, as we have said, are Americans of the highest type, against whose disinterested love of country not a suspicion can be breathed. We all understand the situation very well ; we are not surprised at it, for we are on one or the other side ourselves. We love our country, we cherish its Constitution, we obey its laws ; but we do not thereby find it necessary to agree upon ways and means, nor need we refrain from argument and discussion as to the choice of this or that method, since discussion is really intended to clear us difficulties.

In short, it is the case of perfect union upon essentials and division upon accidentals, or, as the homely saying puts it, "they agree to disagree."

Now, the disagreement of Catholic theologians within the Catholic Church is somewhat of a parallel situation in the spiritual order. The Church is a society ; it has its forms of government, its spiritual constitution, its laws. It aims at a definite end and it lays down certain teachings that must be believed before its members can, as children of the Church, attain that end.

These teachings are the dogmas of the Church, the teachings of faith, every one of which, all Catholics, from the Pope down to the humblest soul, must either implicitly or explicitly believe under pain of exclusion from the fold.

If a Catholic wilfully were to reject one of these dogmas, he would be considered and treated by the Church just as he would be treated by his country should he betray her—as an outcast and a traitor. And so, just as all Americans are one in that fundamental attachment to our land, so all Catholics must be one in their unquestioning adherence to the dogmatic teachings of their faith.

It becomes immediately evident that, over and above this necessary belief in dogma, there is possible a vast outlying field which is more or less open to discussion. For the Catholic Church does not, as many suppose, demand of her children an act of faith in everything that pertains to her religion. She

insists upon her dogmas, it is true, and she safeguards these dogmas by forbidding discussion upon or views of subjects that would scandalize her children, endanger their faith or disturb their peace and harmony.

But, beyond this, they are free to choose and to hold their opinions on any religious topic; they may discuss ways and means, just as our Congress discusses them; they may hold opposite opinions on the same subject, and they may defend these opinions with all the ardor and ingenuity possible. The only proviso made is that the Catholic faith shall not be jeopardized, nor Catholic concord impaired by reckless or ill timed speculations.

Such liberty of thought and speech has had its place in the Church from the earliest times. St. Peter and St. Paul are thought to have warmly opposed each other on the question of circumcision; St. Cyrian and St. Stephen took different views as to whether heretics should be re-baptized; St. Augustine and St. Jerome, and St. John Chrysostom, and St. Athanasius—in fact, all the doctors of the Church, wrote and spoke not only against those outside the Church, but against those inside as well, only with the difference that in the former instances they defended the dogmatic teachings of the Church, and in the latter some line of action or some point of view which they deemed best to aid the Church under the existing circumstances.

It can be readily conceived, therefore, how, within the Church itself, and in entire accord with her spirit and her teachings, different schools of thought may arise. The well-known schools of the Dominicans and Jesuits is a case in point, and their discussions on the difficult subjects of grace are a matter of history. Both sides agree that grace exists, that it is a gift of God, that it lifts man to the capacity of performing a supernatural act—they agree on all points of purely Catholic teachings.

But on the precise question—what is this gift of grace in itself in its very entity?—upon this they do not agree, and it is not necessary that they should agree until the Church speaks authoritatively upon the question.

The whole difficulty of understanding the differences among Catholics arises from the supposition that the Catholic has no liberty whatever with regard to his religion, that his Church does all his thinking for him, tells him what to believe and what not to believe, and just how much to believe on every possible subject connected with his religion. In this view the Catholic is conceded no liberty of thought, his mind is cribbed and cabined, he is likened to a child that must be fed, and his credulity is driven to its last refuge in superstition.

Such, however, is a mistaken concept of the Catholic mind. The loyal Catholic believes the teachings of his Church, observes her laws, obeys her discipline, hearkens to her advice. But in so doing he makes no sacrifice of his intelligence. Because his submission to the Church is an intelligent submission, based on the conviction that Christ is God, and that God is truth. As there is but one God, there is but one coherent body of truth that cannot contradict itself, and the Catholic believes that this satisfying body of truth is to be found in his Church.

Just as little, too, does he forfeit his liberty of thought. For, aside from the fact that his submission to the dogmas and the discipline of the Church is a free act, an exercise of his liberty, there still remains beyond these limits a vast and beautiful field of truth for the Catholic to explore and to enjoy—a field that attracts and holds under its powerful spell many non-Catholic philosophers, artists, literateurs. This view of the Church is taken by the clearest non-Catholic minds, as may be seen in the closing chapters of Mallock's clever book, "Is Life Worth Living?"

Therefore, in answer to the question, "How can the Catholic Church permit differences of opinion among her members?" the Catholic answers in broad terms: "Because the Catholic Church is an institution in which there is room for such difference, for within her pale, while there are truths which must be believed, namely, her doctrinal teachings, there are also many opinions of her theologians and writers which she does not bind her children to adopt, and it is here that the differences occur."

America and Americans

AS SEEN FROM ABROAD.

By MOST REV. JOHN J. KEANE, ARCHBISHOP OF DUBUQUE.

AN intelligent American comes to Europe not only to see but to learn. Conscious and proud though he may be of the excellences peculiar to his country, he knows that these are not spontaneous generations but the outgrowth of older conditions, and that in order to appreciate them rightly, he ought to make himself acquainted with the conditions from which they have sprung or which have given occasion to them.

To his surprise, he soon discovers that his desire to learn is more than matched by the interest with which, in many parts of Europe, American ideas and institutions are watched and studied. This is naturally gratifying, and he thinks more kindly of those who devote so much attention to his country. It may become somewhat embarrassing; for he is apt to find that his questioners have been making a scientific study of social conditions and tendencies for which he has had no inclination, and of which he has felt no need, and it is therefore no easy matter for him to seize the precise nature of their distinctions and the exact point of their inquiries.

At first he is apt to feel at a disadvantage and somewhat put to the blush. But upon examination and reflection he discovers that in his apparent lack of culture there is much to be grateful for. In America things shape themselves naturally, as circumstances dictate. Our action is usually not directed by scientific

rules, but by the plain pointing of emergent facts. Our freedom of choice and resolve is very little hampered by traditional notions or methods or prejudices, and so, when good sense is not warped by interest, we do what the nature of things seems to demand. We often make mistakes, but by mistakes we learn.

In Europe it is quite different. They have the great advantages, and the very grave disadvantages, of centuries upon centuries of experience, and therefore of traditional methods and institutions. What once were helps may, by change of circumstances, become serious hindrances. To escape from them or modify them may be enormously difficult, for, says a noted English writer, "fetters of red tape are often harder to break than fetters of iron." Nay, to view things through any but their medium, to judge things from any but their standpoint, may be an intellectual achievement by no means easy.

Hence the intellectual unrest, nay, the intellectual strife, which we find everywhere in Europe. It is the struggle between those who feel the necessity of adapting thought and conditions to the new needs of the world, and those who hold loyally to old standards of thought and old methods of action, or at least look with misgiving on the new conditions that are forcing themselves in. Hence the feverish study of social questions and theories and systems—some acquaintance with which makes the American quite content with being less scientific, because less anxious and troubled, because more free to follow the manifest guidance of nature and of Providence rather than the inventions and conventionalisms of men. Hence the American's discovery that he and his country are watched with great sympathy by some, with just as great suspicion by others. To some, America is the climax of desirable and even necessary progress; to others, she is the embodiment of dangerous revolutionism. In both of these views a sensible American finds some truth and much exaggeration; and to hold his own course between these opposing extremes, to explain what the ideas and position and aims of his country really are, to

show clearly in what they differ from the exaggerated notions of the one side or of the other, becomes a matter of no small difficulty.

But he is only at the beginning of his difficulties. Despairing of coming into sympathy with the reactionaries, or of bringing them into sympathy with him, he naturally turns his attention toward those who may be called the progressists. But, to his embarrassment, he discovers that they are divided into several schools, holding to different theories of social reform and insisting on different lines of action. Europeans, especially of the Continent, once they become interested in social subjects, are apt to devote to them a very remarkable amount of intellectual activity and even enthusiasm. By nature, and especially if they have had some university training, they are prone to aim at being original thinkers, at finding an original view or an original solution. By nature also they are far more prone than we to insist upon the details, especially the original details, of a system, rather than on its broad outlines. Then in eager, ambitious young minds there is apt to be somewhat of the spirit which made Cæsar say that he would rather be the first man in an Italian village than the second in Rome. The natural consequence of all this is that schools of thought, differing more or less from one another in theories and systems, are numerous and keep multiplying.

Had these schools a tendency to mutual understanding and co-operation, the result might be a very useful and creditable study of the great problem of social reform from many points of view. But, too frequently, the intensity of the European character, together with some tendency to self-assertion and obstinacy of conviction, seems to render this mutual understanding impossible. The result is, too often, an intensity of partisanship and of mutual hostility which it is not easy for us to understand. Let one illustration suffice. Father Antoine, S. J., in his *Cours d'Economie Sociale*, classifies the various Catholic schools in two great groups—the group of “Catholic Conservatives” and the group of “Catholic Reformers or Socialists.” Having carefully explained their general agreements and their special

divergences, he concludes this interesting study with a sorrowful allusion to the bitterness and manifest unfairness with which the leaders of the former group accuse the latter of being, in their principles and their tendencies, if not in their professions, out-and-out socialists. After detailing the numerous encouragements and endorsements given to the various congresses of the Catholic Reformers or Christian Socialists by the Holy See, Father Antoine very reasonably concludes as follows: "It is astonishing to hear these accusations of socialism hurled against doctrines and procedure encouraged and approved by the Chief Pastor of the church." But experience shows that these rival schools are proof against all such reasoning. No wonder that our American is puzzled. And no wonder if, after awhile, instead of meeting, as at first, with the courtesy due to a stranger, he finds his American ideas coming into collision with misunderstandings, misrepresentations, and invective.

He finds that our political system is a great puzzle to Europeans. When he tells them that we have the freest country, and yet, at the same time, the strongest government in the world, he seems to be dealing in contradictions. They have been used to consider liberty as a tendency to license, and authority as a tendency to despotism; and they have facts in abundance under their eyes to confirm their impression. Hence the American's candid statement of our system seems to them a utopian exaggeration. He explains to them the elements of the system and of its practical working, which render despotism impossible and anarchism absurd. But he will be fortunate if he can get them to understand. Their systems are based on the hypothesis of perpetual contest between irreconcilable extremes; ours on the hypothesis of the synthesis of centripetal and centrifugal tendencies, represented by the two great parties—tendencies which, though diverse and apparently opposite, really co-operate for the general welfare and constitute the stability of the system. Here is the root of their inability to understand us; they are traditionally and instinctively analytic, we instinctively synthetic. They see opposites in conflict, and take sides strongly, even bitterly; we see diversities that aim at the same result, and we try to bring

them into harmony. So we are a puzzle to them ; our politics seems bizarre ; and this being the view ordinarily taken by their newspapers, they are apt to know really nothing about our politics except their eccentricities. Thus, a European said of late to an American : " Why, I really didn't know that you had any politics in your country. Oh, yes ! by the way, I did hear something about Mugwumps."

In like manner, he finds that it is very hard for them to understand the strong tendency toward homogeneity among the diverse elements that make up the American people. In Europe they are used to the spectacle of races and nationalities remaining distinct and even hostile, generation after generation and century after century. Such a spectacle as that presented, by the Austrian Empire seems from custom to be a normal state of things. That all these nationalities should come to the United States and become a homogeneous people in a generation or two, seems simply impossible. Nay, to some, owing to race prejudices, it seems undesirable. The American, of course, does not agree with them, because he knows that such cannot be the view of our Father in Heaven concerning the various branches of his family. But he finds it hard to convince them that this unification can take place without repression and coercion, such as they have witnessed in various European countries. He explains to them that it results from the natural tendency to assimilation among our people ; that it would, on the contrary, require repression and coercion to prevent the young people of the second, and especially of the third, generation from being thoroughly Americans and nothing else. Fortunate will he be if they do not put him down for a dreamer. Fortunate, too, if he be not regarded askance as a conspirator against European institutions.

But the *pons asinorum* is reached when they come to ask him about American relations between church and state. They have been used to either church establishment or church oppression, church patronized or church persecuted. A condition in which the church neither seeks patronage nor fears persecution seems to them almost inconceivable ; and when our

American assures them that such is the condition in his country, they think him more than ever a dreamer. In European conditions separation of church and state means the exclusion of the church, and even of religion, from the national life; it means the church regarded with suspicion, with hostility, subject to all sorts of annoying, hampering, and repressive measures. They cannot imagine a separation of church and state which means simply that each leaves, and is bound to leave, the other free and independent in the management of its own affairs; each, however, respecting the other, and giving the other moral encouragement and even substantial aid when circumstances require or permit. This, they recognize, while indeed a physical separation of church and state, would be in reality their moral union. Nay, they will acknowledge that a moral union of the kind would probably be more advantageous to both church and state than a union which would tend to blend and entangle their functions, with a probable confusion of wholly distinct ends and methods, likely to prove pernicious to both sides. And among past and present European conditions they can find plenty of sad illustrations to bring the truth home to them. But, all the same, when our American assures them that such is really the relation of church and state in his country, and that, considering the circumstances of the times, it is the only practicable or even desirable one, then they are quite convinced that he is not only a dreamer, but even unsound in the faith.

From this we can understand with how great wisdom Pope Leo XIII warned us, some years ago, that we must beware of proposing as a norm for the nations at large the conditions which we find so satisfactory and so advantageous to the church in our country. Their situation, traditions, tendencies, dispositions, are totally different, and what fits us admirably would not fit them at all.

Because of this difference of standpoint and medium, they find equal difficulty in understanding our relations with our non-Catholic fellow-citizens. They have for centuries, and with very good reason, been used to regarding Protestants as assailants

of the church, to be met, as it were, at the point of the bayonet. When the American assures them that, with the exception of a small minority of fanatics, such is not at all the attitude of our non-Catholics; that they are Protestants simply by force of heredity, and mostly in perfectly good faith; that we regard them as fellow-Christians who, through the fault of their ancestors, have lost part of the Christian teaching and are in a false position as to the church and the channels of grace; and that we, in the spirit of fraternal charity, are striving to lead them up to the fullness of truth and grace; again he will seem to them more than ever a dreamer, and more probably than ever tainted in his orthodoxy.

Hence their almost insuperable difficulty, for instance, in understanding and doing justice to the part taken by Catholics in the Parliament of Religions at Chicago. To them it seems treasonable collusion with the enemies of the Catholic Church and the Christian Religion. Our American may show them that it was neither meant to be nor understood to be anything of the kind; he argues in vain. He may show them the printed record of the Catholic discourses pronounced day after day, demonstrating that not in a single instance was there any minimizing of Catholic belief; but it is of no use. He may tell them of the missionary work done from morning till night every day in the Catholic hall; of the enormous amount of Catholic literature distributed to eager inquirers; of the general impression produced that only the Catholic Church could stand up among all the religions of the world, in the calm majestic dignity and tender pitying charity coming from her consciousness of alone possessing the fullness of the truth, and from her consciousness, too, that it is still and ever her right and her duty to teach that fullness to the whole world; they only look on him in wonder, and go away staggered but not convinced. Occasionally, indeed, he will meet with more open minds, more capable of understanding and appreciating. Thus, when the plain facts of the case were stated to the Catholic Scientific Congress at Brussels, three years ago, the audience, not to be matched in Europe for intelligence and judiciousness, showed their sympathy

and their approval in an outburst of enthusiasm not soon to be forgotten. Yet, once again, our Holy Father, knowing full well how totally different are the religious conditions and mental tendencies of Europe, has most wisely decreed that a parliament of the kind would there be unadvisable.

The difficulties of our American reach their climax when his courteous critics express their sentiments concerning the sympathy of Catholics in America with the age, its ideas, and its civilization. To his simple mind it seems but reasonable that we should sympathize with the age in which Providence has placed us, and with any ideas, old or new, which tend to make life more humane, more just, more enlightened, more comfortable, more civilized. But he finds that his kind critics hold as a starting principle, coloring their view of the entire subject, that modern ideas and the spirit of the age are essentially and hopelessly Voltairean, infidel, anti-Christian. He assures them that Voltairianism, infidelity, anti-Christianism are by no means the medium and mould of American thought, which surely is modern enough; that, on the contrary, Voltairianism is despised by all sensible Americans; that we are just as far from anti-Christianism as we are from the monstrosities of the French Revolution; that modern civilization with us has the spirit and influence of Christ as an integral and essential constituent. They listen with a smile of incredulous pity, perhaps with a frown.

The spirit has not quite passed away which filled with such bitterness the last years of Bishop Dupanloup. Long he had been recognized as the foremost champion of Catholic truth in Europe. When the Syllabus was issued, and so unjustly assailed by unbelievers as incompatible with modern life and civilization, he published a magnificent commentary to demonstrate the contrary. He repeatedly received encomiums from the Holy See. He had shown that, in its best and truest, and only true sense, modern civilization was entirely compatible with the religion of Jesus Christ, which is the religion of all ages. But forth leaps a journalistic Goliath who maintains that modern civilization, in any sense whatsoever, is incompatible with the Christian faith, and that whoever in any way accepts that civili-

zation has lost the faith. Such a contention, in its obvious sense, was so manifestly false that only journalistic quibbles could make it appear tenable. But the quibbling was so able, so vehement, so loud-mouthed and persistent, that it captured multitudes; the great bishop and all who sympathized with him were denounced as traitors selling out the Christian faith to modern infidelity, and, as the summing up of all their guilt and all the odium they deserved, they were branded with the epithet of Liberals. Since that day Liberals and Liberalism are terms far more awful and condemnatory than heretics and heresy. And so our American, although laudably ready to thrash any man who would accuse him of deviating in the least from the church's teaching, has but a poor chance for a reputation of orthodoxy, since the survivors of this school have pinned on to him the label of Liberalism.

When Pope Leo XIII came to the Chair of Peter, the internecine strife among Catholics was so scandalous that, in his Encyclical *Immortale Dei* he uttered against it words both of paternal pleading and of authoritative denunciation, especially against the newspapers that were ringleaders of dissension. But with little result. The attacks on Liberalism continued as before, and all the blame was thrown on it. Then the Holy Father, in his Encyclical *Libertas*, of June, 1888, clearly defined the several kinds of liberalism which the church condemns, as the abuse and corruption of liberty. These are: first, the repudiation of all divine law and authority; second, the repudiation of the supernatural law; third the repudiation of ecclesiastical law and authority, either by the total rejection of the church or by the denial that it is a perfect society; fourth, the notion that the church ought to so far accommodate herself to times and circumstances as "to accept what is false or unjust, or to connive at what is pernicious to religion." Then he takes care to state plainly that the opinion is commendable (*honesta*) which holds that the church should accommodate herself to times and circumstances, "when by this is meant a reasonable line of action, consistent with truth and justice; when, that is, in view of greater good, the church shows herself indulgent, and grants to the

times whatever she can grant consistently with the holiness of her office."

It was hoped that this would end the assaults of Catholics on fellow-Catholics; for surely none who cared or dared to profess themselves Catholics would be found outside of the very liberal limits here granted by the Holy Father; and surely none would be so fanatical as to brand Catholics with an epithet which, in its theological signification, as defined by the Pope himself, was so evidently inapplicable to them. But narrowness and fanaticism have shown themselves capable of even that.

So much allowance must be made for European traditionalism, that we can very well have patience with the quixotic onslaughts on the bugbear of Liberalism by men and journals that legitimately inherit the mania. We can even make some allowance for the virus of European periodicals making such erroneous and calumnious statements concerning American conditions and personages. But reasonable people can have no patience with the wretched thing when imported into America, or at least into the United States, where its exaggerations and injustice cannot plead the palliating circumstances of loyalty to old notions and lingering impressions. They can feel nothing but unmitigated condemnation for a periodical which accuses American Catholics of fostering the Liberalism which has antagonized and is still antagonizing religion in France! And they can feel little short of disgust for petty journalists who bring discredit on religion and scandalize multitudes by spreading abroad insinuations of heterodoxy against prelates from whom they ought to be learning their catechism.

Intelligent interest in America and "Americanism" was greatly increased by the publication in French of the *Life of Father Hecker*. To ourselves, Father Hecker was so long a typical embodiment of American ideas and aspirations—was, as we express it, so thoroughly an American institution, and we are so prone to take American institutions as a mere matter of course, that his Life has not attracted in our country the attention it deserves. How very differently he is regarded in Europe, now that he has become known through the translation of his life

into French, is illustrated by the fact that the work ran through four editions in a few months, and that there was soon a demand for its translation into Italian. Hecker is a revelation to them, a revelation of what America is and what Americanism means; not by any means a revolutionary revelation, but a most striking manifestation of what our Lord meant by "*nova et vetera*—new things and old."

The impression has been intensified by the essay of Monsignor D. J. O'Connell on "Americanism." It is a full and clear definition of that often misunderstood term, and an illustration of its meaning from the life and writings of Father Hecker. Republished since, in various periodicals, it was first read by its right reverend author at the International Catholic Scientific Congress at Fribourg, August, 1897; and when he read his conclusion, that the idea "involves no conflict with either Catholic faith or morals; that, in spite of repeated statements to the contrary, it is no new form of heresy or liberalism or separatism; and that, fairly considered, 'Americanism' is nothing else than that loyal devotion that Catholics in America bear to the principles on which their government is founded, and their conscientious conviction that these principles afford Catholics favorable opportunities for promoting the glory of God, the growth of the Church, and the salvation of souls in America"—the hearty applause that followed showed how fully the bulk of the distinguished audience agreed with him.

As might be expected, Father Hecker and "Americanism" have had their assailants. The adherents of the old schools could, of course, not permit them to pass unchallenged. And, if need were, some interesting stories could be told on this head.

But the comparative mildness of the protests shows that the old bitter spirit of partisanship is passing away; and the disfavor with which the attacks have been generally regarded proves that the acceptance of providential developments is becoming universal, that the synthesis between these developments and devoted Catholicity, as exemplified in Americanism, is more and more generally recognized to be both possible and desirable,

and that Father Hecker is carrying on an apostolate to-day more wide-spread and more efficacious than during his life-time.

So, God speeding the good work, there is reason to hope that, ere many years, America, as seen from abroad, will not inspire so much suspicion and dread, and that the American will find himself more at home among his fellow-Catholics of Europe.

The following from Father Hecker's pen appropriately supplements the foregoing article by Archbishop Keane :

No one can appreciate the depth of conviction and the strength of affection of Catholics for Republican institutions unless he sees, as they do, the same order of truths which serve as the foundation of his religious belief underlying the free institutions of his country. The doctrines of the Catholic Church alone give to popular rights, and governments founded thereupon, an intellectual basis, and furnish their vital principle. What a Catholic believes as a member of the Catholic Church he believes as a citizen of the republic. His religion consecrates his political convictions, and this consecration imparts a two-fold strength to his patriotism.

What a Catholic believes as a citizen of the republic he believes as a member of the Catholic Church ; and as the natural supports and strengthens the supernatural, this accounts for the universally acknowledged fact that no Catholics are more sincere in their religious belief, more loyal to the authority of the Church, more generous in her support, than the Catholic republican citizens of the United States. Catholicity in religion sanctions republicanism in politics, and republicanism in politics favors Catholicity in religion.

Their relationship is so intimate and vital that no attack can be made against the Church which is not equally a blow against the republic. The animus of the so-called Native-American party was hostility to the Catholic Church, and its principles were in direct contradiction to the American bill of rights, and its policy was a flagrant violation of that religious, civil, and political liberty guaranteed by the Constitution of the United States.

—THE CHURCH AND THE AGE.

The Church AND THE New American Expansion.

By REV. HENRY E. O'KEEFFE, C. S. P.

THOUGH my country be only the spot where Providence has placed me to do the most that I can for humanity, nevertheless it is dear to me for another reason. It is an object of sentiment ; it prompts the affections of my heart as deeply as do the remembrances of those who are bound to me by the strong ties of blood. There is a divine purpose beneath every mood of emotion. Love of country, love of home, love of kin are in their varying degrees but human and personal loves, yet they control very largely the issues of history.

But doubly dear to me is my country if I believe or hope that she has a special mission to extend Christ's kingdom across the face of the earth. She becomes lovable beyond expression if the feeling comes to me that she has a sacred vocation among the nations. Yet every nation has been or is possessed more or less with the same idea. Impartial students of history, however, know beyond doubt that not only nations but whole races are no longer destined to play heroic parts in the world's future drama.

How strange are Providential workings ! Time was when Spain covered the seas with her ships of commerce ; when from her realm there rose troops of saints and heroes, artists and poets, soldiers and statesmen ; and now there are none so low as to do her reverence. Her decay begins with the dawn of the eighteenth century, while two centuries before that—in the period of romance and chivalry—her Flower of Castile shed her

jewels to reveal to Europe the vision of a new world. Spain's golden era was in the reign of Charles V, her decadence begins with the Bourbon dynasty. For the last two centuries the deep interior Catholic spirit which once characterized her has been losing its vitality, and in high places her holy religion has become merely external and official. Yet the power that lurks beneath religion and the craving for religion has saved her people to the faith.

Along with this spiritual degeneracy has come the waning of her material splendor. Suffering anæmia within, she sought aid by drawing blood from without. She taxed her possessions beyond measure. She intimidated her peoples. Her officials became venal, and some of her clergy the victims of the state.

To speak of the defects of one race at the expense of the other argues a lack of the philosophic spirit. Nations as well as men fulfill their ends in human life; then die and are confined to the tomb. It would be a vulgar national feeling which would provoke us to glory over a feeble foe; but if an inspiration has possessed us that our Republic has a work to do, it would be but false humility to deny it. The sun of a strange century is lifting itself upon the horizon. A new race with the mingled blood of Saxon and Celt and Latin has risen up to adjust a new complication in history. Let us not sin against the light or deliver our trust into the hands of men, but into God's. The retention of the recently acquired fruits of conquest seems inevitable if we are to complete the humanitarian purpose for which the higher spirits opened out an unseemly war. Islands—some of them mere barren rocks in the sea, others laden with fruitage and flower—seem to be honestly ours in the judgment of the world.

Of old it was said of the Romans that they lusted for dominion. True as this may be, Heaven rewarded them for their civic virtues by converting their world-wide colonies into gardens of Christian civilization. It has a very weak parallelism in modern history in the example of the British Empire. With our inventive genius and political temper it is obvious that material amelioration would be shed upon every land that our hands could touch.

But most of all can we breathe new life and inject new blood into millions of peoples who have lost the first fervor of the religion of their fathers. A thousand difficulties present themselves. The horror of it all is that perhaps in our country religious bigotry will be violently tempted to vent its spleen in vandalism worthy of barbarians. The art treasures, the churches, paintings, jewels, mosaics, and sacred vessels must not be polluted by irreverent hands. Let us gently and prudently, if we must, separate state officialism from church government, but let us revere as is becoming a liberal Christian nation every expression and embodiment of religion. Most pathetic it is to see the England of to-day striving in her mediæval cathedrals to remove the whitewash from wondrous frescoes, and gathering together the fragments of rich stained glass which religious bigotry shivered into a thousand pieces. This was not necessary, as was proved by her most happy colony—neighboring Canada—whose cities are for the most part Catholic and eminently prosperous.

It is good that at this moment we are distracted away from our internal problems. The time had not come for their solution. Departments of trade and commerce have become congested with us, and now a new crisis in affairs has revealed new avenues of industry and adventure.

The very competition among the contending missionary forces of the different sects will evoke from our souls the desire to sacrifice ourselves in the name of that church which has ever been the fruitful mother of heroes. Possibly in few countries of the world can you find a clergy so much like ours leading lives of such holy freedom and high moral purpose. It is no reflection upon other countries to believe that our methods for the propagation of Christ's gospel are quicker, healthier, and more thorough. We are increasing so rapidly that we must soon have an outlet to spend our energies, else tepidity shall take hold of our spirits, as it has in many of the nations of Europe.

Our leaders of state are men unskilled in the arts of diplomacy. Our country has had no intimate relationship with any foreign power. We are young, and quite unused to the ways

of the old world. The fear is that to hold our new position we shall be driven to create fresh armies and build strong ships, but this is the least part of the difficulty. The danger shall rather be when we lose the consciousness that our purpose in history is to effect the betterment of high and low types of races by imparting vigor to their religion and giving them the material benefits of our mechanical genius.

O glorious mission for the Republic of these United States ! Again and again in history the sceptre passes from Juda, and tribes which were chosen as divine instruments forget the fact and wander over the face of the earth.

It is easy to see how European Catholics, who are ever dreaming of their golden past, should from motives of sentimentalism sympathize with Spain, the last great Catholic kingdom. Students of history are likewise influenced in her favor when they remember how she pushed on civilization and broke the storm of Saracenic tyranny which threatened to darken the sky of Christendom.

Of course, as yet, the problem viewed from all points is insoluble ; but, eventually, with a due control of all the facts and a reverence for the principles of justice which are intimately bound up with the facts, it will, let us hope, be brought to a happy and honorable solution. It will not be wise to dampen the ardor of missionary enterprise. The older countries recognize this fact in their treatment of even their smallest colonies—as instance the case of France with the isle of Madagascar.

We have reason to be apprehensive, for, in our country, as in other countries, the fury of religious differences may be converted into political capital.

The addition of millions of Catholics to the already eleven millions who are children of the United States will in no way affect the even tenor of the present ways of church or state. These new peoples are unconsciously pining for that untrammelled freedom which is the secret of the purity and success of the Catholic Church in the Republic of the United States.

The Church

IN

The Philippines.

SOME MISCONCEPTIONS DISPELLED.

By BRYAN J. CLINCH.

THAT there are Catholic churches and priests, and even bishops, in the Philippines is known, but the popular impression is that those priests are something quite different from Catholic priests in the rest of the world. Special correspondents have described the islands as overrun and plundered by a crowd of lazy and dissolute monks, who own most of the land and live in luxury on the tributes of their native tenants. Even some Catholics share, to a degree, these ideas. A friend of ours who served in Manila expressed surprise at the great number of priests there, not advertent to the fact that the great majority were fugitives, driven there by the events of the occupation in other parts of the country. We have heard others conclude, from the butcheries committed by savage mobs on priests and monks, that Catholic priests must be odious tyrants and hated by the population. They wholly forgot that similar massacres have been committed in the most civilized countries within the present age. The murder of Monseigneur Darboy and his priests by the Paris Commune was no evidence either of offence given by the victims or hatred of Catholicity by the French people at large. We believe the same to have been the case in the Philippines.

It has been subject to civilized laws and visited by European traders, travelers, and scientists during a longer period than the existence of any European settlement in this land of ours. Its actual condition can be ascertained as easily as that of India or Chili or Poland, if one only takes the pains to seek the same sources of information in the proper places. The impressions given by a flying visit to Manila by either soldiers or correspondents, ignorant for the most part of either Spanish or the native languages, are not such sources. The writer resided for some years in the house of a gentleman born and educated in Manila at the beginning of the last century. He is acquainted with at least one scientific explorer of the group who visited it forty years ago, and he has met and conversed freely with Spanish missionaries who had spent years there in different parts of the islands. From the knowledge thus gleaned, and from a study of the historical works published within the last ten years in Manila itself, and the official returns published before the insurrection of Aguinaldo, as well as from the records of the various Catholic religious orders available to any student, he has drawn the facts concerning the Church in the Philippines which he now offers to the reader. In this he has been materially aided by the Rev. Father Doherty, C. S. P., who accompanied General Merritt to Manila as a Catholic chaplain.

The character of the Spanish friars is a favorite theme for charges such as defamers are accustomed to make against the Catholic clergy of our own country, and equally devoid of truth. The worst of it is, that between the hostile feeling to everything Spanish which prevails so widely, and the want of knowledge of the island among ourselves, many Catholics have been disposed to give some credence to the wildest calumnies, unsupported by a shred of evidence and set afloat by men directly interested in the plunder of the church in the Philippines.

The New York *Herald* purported to give the authority of an unnamed Catholic priest for the following extraordinary statement :

“The peace treaty provides free exercise of religion in the island and a guarantee that the property which belongs to

the church shall not be taken from it. There is, however, a vast quantity of property, especially in the Philippines, which nominally belongs to the church, but to which there are many claimants. . . .

"If the islands are to be held by the United States, as is now almost certain, it is to be expected they will be placed under the hierarchy of the United States.

"The government will not look with favor on the proposition to allow the Spanish priests to *remain in power and office* in these islands. While they are cordially disliked by a large body of the natives, they are still very influential, and their presence there (though guaranteed by treaty) would be a constant menace to the interests of this country, and a hindrance to the work of Americanizing the islands,

"Two priests accompanied General Merritt when he sailed for the Philippines. One of them expressed himself in vigorous terms as to the character and habits of the Philippine priesthood. They are totally different from the priests of this country! The priests are almost all friars, being members of powerful religious organizations. As the organization never dies, they (*sic*) accumulate wealth very rapidly. In this case they have been assisted by the government, which gave the church vast wealth which had been left behind by the original owners, who fled to escape punishment by the rebels. These lands the church hold on a tentative title, and it is expected [by whom?] it will be compelled to surrender a large quantity of it either to the *government of the United States* or to the original owners."

If this statement came from any of the common run of "popery" lecturers it would only excite a smile of contempt. Though one of the two priests may have expressed himself in vigorous terms as to the methods of the Spanish in the Philippines, neither of them made the remarkable assertions credited to them in the context.* The vast property nominally belonging to the church needs some further definition before its non-existence can be affirmed, but the expectation that the

* This is on the authority of one of them personally, the Rev. Father Doherty.

islands will be placed under the hierarchy of the United States is grotesque in its ignorance of Catholic Church law and practice. The hierarchy of the Philippines has been organized on the common law of the Catholic Church for over three centuries, and will remain the same whatever the changes in government of the islands. The church does not submit its laws to the whims of politicians, be they Russian, German, or Anglo-Saxon. The hierarchy of Canada, of Malta, and of Ireland is not *under* the hierarchy of England, nor will the hierarchy of the Philippines be under the hierarchy of the United States, whether the two countries be joined politically or not.

As to the government of this country having anything to say as to who shall exercise the pastoral office among Catholics, the writer wholly forgets both the constitutional prohibition against establishing a State Religion, and the treaty obligation guaranteeing natives of Spain expressly their full personal rights in the islands. If a parish priest of Spanish birth, who has been regularly appointed by his bishop, has not the full right to retain his post, regardless of the favor or dislike of the administration at Washington, then indeed liberty of conscience must be a dead letter in this land of ours. As to their remaining in "power and office," an elementary acquaintance with the country would have taught that the priests of the Philippines for some years past have absolutely no official power beyond that of consulting membership in the parochial councils or juntas. The hatred to them supposed to be entertained by a large body of the natives may be true, but we would like some better authority for it when coupled with a groan over the influence they enjoy notwithstanding. That it is a menace to the interests of this country is hardly to be believed by any intelligent Catholic in America. That the majority of the Spanish missionary priests are friars is true, and also that religious organizations do not die; but neither warrants the conclusion that they are totally different from the priests in this country, or that orders invariably accumulate wealth very rapidly. There are Franciscans and Dominicans and Augustinians and Jesuits here as well as in the Philippines,

and if they are accumulating wealth very rapidly in consequence, their neighbors are not aware of the fact. The final statement of the remarkable means by which the religious organizations have been assisted by the government in the accumulation of wealth is very wide of the mark. If it means anything, it must imply that the Spanish authorities, when blockaded in Manila, confiscated the property of its own subjects opposed to the rebels and handed their lands over to the church at the moment when its priests were being massacred through the island. The hint that the United States government would grab this supposed property for itself, in defiance of treaty obligations, supposes that the administration has the morality of a buccaneer. We have dealt with this utterance at more length than it deserves in itself, because it shows an ignorance of the condition of the Philippines which may exist even in the minds of some American Catholics. We shall try to give a more accurate sketch.

The organization of the church in the Philippines is in essentials the same as in every other Catholic country. The Archbishop of Manila and four suffragan bishops have the same spiritual authority over the priests and people of their respective dioceses as the Archbishop of New York has over the priests and people of New York, or the Archbishop of Dublin over those of Dublin. The relations between the Philippine bishops and their clergy are, indeed, more strictly defined, but it is only because the general canon laws of the church are established there, which make parish priests irremovable unless for cause given and proved. The peculiarity in the Philippines is that the larger part, about three-fourths, of the regular parishes are entrusted by long-established law to various religious orders, Augustinians, Franciscans, Recollets, Dominicans, Benedictines, and Jesuits. Each order, as a corporation, has the right of presentation to certain parishes. On the death or removal of a priest in those parishes, the head of the order submits three names to the bishop or archbishop, who chooses one, and gives him canonical appointment if himself satisfied of his fitness. If not satisfied he may require other names to be submitted, but in

practice little difficulty is found in the selection. The Augustinian or Dominican priest in charge of a parish is subject to the bishop in everything relating to its administration and to his own conduct as a priest. He is not released from his vows as a religious, however, and may be removed at any time by the superiors of his order, besides being bound to the observance personally of its special rules. Such an administration of parishes is not peculiar to the Philippines. It is known in the United States, in England, the West Indies, and in other missionary countries. It is only that it is more extensive in the Philippines than elsewhere that gives a peculiar character to the church there.

To account for this predominance of religious, or friars, as the Spaniards term them, in the Philippines we must go back over three centuries. The Spanish kings of that day regarded as a duty the conversion of the savage races within their dominions. The Philippines, when Legaspi established the first European settlement in Zebu in 1564, were peopled by Malay races in about the same condition as the Hawaiians were when first visited by Cook. They had no central government nor towns, and they were engaged a good deal in piracy. Legaspi settled his first post, and afterwards Manila, without bloodshed, and in fact there has been little fighting in the whole history of the Philippines except with the Sulu and Bornean pirates on the south, or the English and Dutch rivals of Spain. Philip II applied to the Augustinians for some of their priests to instruct the natives in the Christian religion and the ways of settled life. Eighty years of experience in the American colonies recommended the choice of friars rather than secular priests for such a task, and the result has justified the selection. The Augustinians were followed by other orders, anxious to share in the work of conversion. When Manila had become a place of some importance it was made a diocese like any other part of Catholic Spain, but the friars continued to attend to the instruction of the wild natives. By orders from Rome, the districts converted were left under jurisdiction of the mission orders even when a hierarchy was established of four, now five, bishops. The last

vestiges of heathenism have long disappeared from most of the islands. A few Negritos and Igorotes in a condition like that of the Sioux of the Western prairies a generation ago are still found in Luzon. In Mindanao there is a large Mohammedan population, perhaps half a million. Through the rest of the group the whole population is Catholic, but the friars up to the present continue to furnish pastors to the descendants of their original converts.

Where sanctioned by the Holy See, as in the Philippines, there is nothing abnormal in such a condition of affairs. The majority of missionary countries in Africa, Polynesia, and the West Indies are to-day administered by religious orders or congregations, from which bodies both priests and bishops are drawn. A similar course was followed by the church in the conversion of Europe. Anglo-Saxon England is a well-known historical instance. The heathen Anglo-Saxon were converted to Christianity by the Benedictines and the Irish monks of Columbkil's order, and down to the revolt of Henry VIII the monastic orders retained the right of providing pastors for a very large part of the parishes of England, and even bishops for several dioceses. It is worth remembering that in the whole Asiatic continent and its dependencies, at the present day, the Philippines are the only country which can be called Christian, though Christian influence has been supreme in a large part of it for nearly four centuries. There are three times as many Christians in the Philippines as in the whole of British India.

It does not detract in the least from the credit of the men who have built up this Christian population that the Catholic Filipinos are different in political institutions and material civilization from European or American Catholic nations. Christianity is a spiritual not a material force. It teaches men of every race their common destiny, and the laws of conduct towards God and man which will enable them to attain that destiny; but it does not attempt to mould them on any particular political or social lines. In earlier days a common faith did not make Catholic Frenchmen the same as Catholic Germans or Italians, in social life or national character. It does not make the Malays of the

Philippines Europeans to-day. They have much in common with their fellow-Christians of other lands, but they are still Asiatic in temperament and intelligence. Christianity united Jew and Greek and Roman in a common faith and common Christian morality, but it did not give the Jewish convert the artistic temperament of the Greek nor the political genius of the Roman; neither has it given the Filipinos the energy nor the political instincts of the Indo-European races. The latter may, or may not, come in the course of time, but their development is not the task set to preachers of the Gospel by the Church and its Divine Head.

ARE THE CHRISTIAN NATIVES THEN, A CIVILIZED NATION.

The question was put to a priest who had spent many years among them in active work, and who had been born and educated in the north of Spain. "Civilization is a very elastic word," was his first answer; but after a moment he added unhesitatingly, "Yes, I can say they are." He then described briefly the points on which he founded that opinion, which we shall give as he gave them, letting our readers draw their own conclusions:

The bulk of the population, about six millions, roughly estimated, is of the Malay race, divided into three nations. The largest is the Tagal, which occupies the greater part of Luzon, and numbers about three millions. The Visayas, who occupy the islands to the south, of which Panay, Zebu, Samar, Leyte, and Mindoro are the chief, are about two and a half millions, and the Pampangos between six and seven hundred thousands. Each division has a distinct language, but none ever had a common national government. Their social organization when the Spaniards first came to the Philippines was a number of small tribes under the rule of chiefs, mostly hereditary, but none of any extensive dominions. In becoming Christians their mode of government was little changed. The friars endeavored to group them into villages to a greater extent than they had been in their savage days, but the chiefs, under Spanish names of *capitan* or *gobnadorcillo*—little governor—continued to direct the common affairs of each pueblo. A Spanish governor in each island or province controlled the general administration, and the governor-

general at Manila was practically the absolute ruler of the whole group, subject, of course, to the laws of Spain and the will of its home government. The natives are nearly all farmers or fishermen, the first class owning their own lands, subject only to the taxes imposed by the general government. Having no political traditions and little intercourse with the outside world, they have for generations found sufficient occupations for their energies and thoughts in the quiet routine of daily life in a fertile country and under a tropical sun. The parish church has been the chief centre of their social life. They have gathered around for worship on Sundays and holy-days, they have come to it for baptism, for marriage, for burials and ever-recurring periods, and they neither know nor desire political assemblies, nor the contest of parties. The schooling of the children is provided for by at least one school for boys and one for girls in each pueblo, and if any of the pupils desire to follow higher studies there are colleges in the towns, and a university at Manila which receives whites and natives alike to its courses. Some time ago the university was credited with two thousand students preparing for the different professions, law, medicine, and the church. Lawyers and judges and doctors of pure Tagal or Visaya blood are found, though not numerous in proportion to the native population. There are also rich planters cultivating large estates by hired labor, but the great majority of Tagals, Visayas, and Pampangos are small farmers. The Spanish friar stated that the proportion of the natives that can read and write is larger than in many European countries, and includes the majority of both men and women. It may be added that slavery is wholly unknown and has never existed in the Philippines under Spanish rule.

The white population is very small, not exceeding fifty thousand, or one per cent of the whole, excluding the army. The half-breeds, or Mestizos, are several hundred thousand, but the majority among them are not of Spanish but Chinese origin. From the first settlement the Chinese element was conspicuous in the population of Manila, and to-day the Chinese half-breeds form the bulk of the population there and in the other trading towns.

The character of the Mestizos is different from that of the Malay country population. In business intelligence the Chinese can hold their own with the shrewdest traders of the white race, and they have transmitted their character to their Christian descendants in the Philippines. The Mestizos have besides, the advantage of acquaintance with a European language and schooling. The Chinese are also as a people fond of forming secret societies among themselves. This trait has been inherited by many of the Mestizos. As a body they are more intelligent and less moral than the Tagals or Visayas; much as town and country populations, even of the same race, differ the world over. They furnish the largest part of the native professional men and clergy, and nearly the whole of the politicians.

It is with this class, almost exclusively, that Americans or Europeans who visit Manila or other towns come in contact, and form their ideas of the Philippine natives.

What has been said will give a clearer idea of the natives as they are than general reflections about their advancement or backwardness in civilization. They are Asiatics, and have the general Asiatic characteristics of calmness of disposition, resignation and obedience to established authority, without any thought of changing the legislation under which they have been brought up. If leading orderly lives of regular labor, respecting the lives and property of those around them, and practising the observances of the church of the largest part of the civilized world, entitles them to be called civilized, they are so. If lack of modern machinery or ways of government debars them from that name, they are not civilized; but then the same might be said of the French habitans of Canada or the early settlers of most of the United States. It is needless to discuss the point further. One thing certain is, the Catholic Filipinos, Tagals, Visayas, and others, have been a rapidly growing population under the Spanish régime. The returns of 1896 gave an annual increase, by the surplusage of births over deaths, of about a hundred and sixty-five thousand in seven millions of population, or twenty-five per cent increase in ten years. In British India the increase by the last census was about ten per cent, in

England and Canada about twelve, and in most countries of Europe lower. In our own country the increase is almost the same as in the Philippines, though at least a third of it is due to immigration.

CONTRAST HAWAII WITH THE PHILIPPINES.

In order to understand the significance of these figures, it should be noted that nearly all the islands of the Pacific, inhabited a hundred years ago by races allied to the natives of the Philippines, have been almost depopulated since the appearance of European civilization. Hawaii, which received its introduction to civilization under the guidance of American ministers, as the Philippines received it from the much-maligned friars, is a striking example. When Messrs. Bingham and Thurston were entrusted with the destiny of the Hawaiian natives by the widow of Kamehameha I, their first care was to take a census of the people. It gave over a hundred and forty thousand. Sixty years of Protestant civilization and teaching had reduced the number to thirty-eight thousand, with only a couple of thousand American civilizers to take their place. In 1750 the population of the Philippines was given at nine hundred and four thousand, exclusive of infants under seven. In 1896 a detailed census gave the number at nearly seven millions, who had grown up under the instruction of the Spanish friars, and in the Catholic morality taught by them. The Protestant missionary colony in sixty years had, by its own statement, possessed itself of nearly all the land and wealth of Hawaii, and it ended its mission by rising in arms and seizing the government on that very plea. During the insurrection over four hundred friars in the Philippines were lying in prison in tropical jails, liable at any moment to the death which had already come to more than fifty at the hands of fierce mobs, for the sole reason that these friars were natives of Spain. Yet writers in the American press do not blush to talk of the greed and laziness and immorality of the Spanish friars, even as a Hawaiian missionary in Honolulu reviled the memory of the heroic Father Damien, and hinted at personal immorality as the reason of his death in the Molokai leper settlement.

To gather together a people of seven millions out of a few tribes of pirates and uncivilized barbarians, to instruct them in the doctrines of Christianity in their own tongues, and to furnish them regularly with all the sacraments and rites which form an essential part of the life of every Catholic, is not the work of laziness, and that work has been done by the friars of the Philippines without peradventure. To pass life in almost solitary work in a tropical climate among men of a foreign race, without family, without personal property, and without the choice of even his own field of work, is not a prospect to attract idle or dissolute or greedy men. Yet such is the prospect for every member of a religious order who devotes himself to work in the Philippines. Nothing is easier for unscrupulous men than to throw out reckless charges of immorality, and few things are harder to refute when neither names nor dates are given. But why, it may be asked, should Catholic men, believing the doctrines of the church, deliberately bind themselves by solemn vow to life-long chastity, simply to gratify immoral tendencies, The records of the Philippines do not warrant the charge.

In every country the number of Christian marriages annually solemnized is regarded as a fair, if not absolutely sure, test of the general morality. It is a stronger test in Catholic countries, where divorce is unknown. General poverty and general immorality are accepted as the natural causes of a small proportion of marriages among any population. Applying this test to the Philippines, it would appear that the morality of its people bears comparison with any other land. In 1896 the official statements of the various countries showed that in the English colonies of New Zealand there was one marriage to every hundred and forty-two individuals; in New South Wales, one to every hundred and forty; in Scotland, one to every hundred and thirty-five; in France, one to every hundred and thirty-three; in Prussia and England, one to each hundred and twenty-five; and, in the Philippines, in the districts served by the friars, one to every hundred and twenty persons. Incidentally, this statement, taken directly from the parish church registries, which are scrupulously kept in every parish under

charge of the friars, disposes effectually of the common accusation that the natives are kept from marrying by the exorbitant fees required by the Spanish priests. By the ordinary church law of the Philippines, as of other Catholic countries, the priests are bound to bless all lawful marriages without fee, if the applicants are too poor to pay one. In other cases, a very moderate "right of the stole" is prescribed by the common law of each diocese.

The "swarms of lazy friars" that form a picturesque if rather unkindly feature of so many pen pictures of the Philippines are even more mythical than the exorbitant fees collected by them. We have already mentioned the reason why so many were found during the insurrection in Manila, but the official records of both the religious orders and the government, published long before Dewey entered Manila Bay, show that in no Catholic country is the number of priests so small, compared with the population, as in the Philippines. The priests are fewer than in almost any diocese in the United States compared with its Catholic population. In 1896 the whole clergy of the islands only numbered nineteen hundred and eighty-eight priests between all the orders and the seculars combined. The secular clergy amounted to seven hundred and seventy-three, of whom about one half were of the native races. These had charge of a population of over eleven hundred thousand. The archdiocese of New York had five hundred and ninety-seven priests for less than a million of Catholics, St. Louis three hundred and eighty-eight for two hundred and twelve thousand, and Chicago four hundred and fifty-nine for over half a million. The secular priests of the Philippines are almost exactly in the same proportion to the population as are the priests in Chicago, which certainly is not the happy hunting ground of swarms of idle clergymen.

The argument is far stronger in the case of the "friars." The whole number in the Philippines, Carolines, and Ladrones was only twelve hundred and fifteen, including Jesuit and Dominican professors in the colleges, those in charge of the Manila observatory, and the missionaries among the Mohammedans of

Mindanao and the heathens of the Carolines. The latter occupied a hundred and five of the hundred and sixty-seven Jesuits, the other sixty-two being in Manila in the usual scholastic work of their order. Two hundred and thirty-three Dominicans supplied the religious needs of three-quarters of a million of Catholics. That the task was not a nominal one is shown by the registration during the year of forty-one thousand baptisms, eight thousand marriages, and twenty-nine thousand interments with the funeral rites of the church. The Jesuits and Benedictines, besides their literary work, attended to the parish needs of nearly two hundred thousand Christians.

The Franciscans, properly so-called, had two hundred and forty priests in the Philippines, and this two hundred and forty attended to a population of over eleven hundred thousand. The Recollets had three hundred and twenty-one priests for a million and a quarter of Catholics. The task of the Augustinians was the greatest of all. Three hundred and twenty-seven priests, including the superiors and the general administrative force in Manila, attended to the religious wants of two million three hundred and forty-five thousand Catholics. In the year they baptized a hundred and fifteen thousand children, buried with due rites fifty-one thousand Catholics, and blessed sixteen thousand seven hundred marriages. Add to this the celebration of Mass and other public church offices for over two million Catholics, the preaching, teaching, and hearing of confessions required by them, and all the other details of the life of a Catholic parish priest, and let any discerning man say whether it was a work that left any chance for lazy self-indulgence.

The wealth of the friars is another favorite theme for our press-men. It is commonly asserted that the orders own as much of the land of the Philippines as the New England missionaries have acquired in Hawaii. The actual facts are, that the only property owned by the orders are a few estates devoted to the support of hospitals and colleges. In the missions the buildings of the church and presbytery, with a garden attached, are the sole landed property held by the clergy. Their support was provided for by a salary paid by government in the

same way as in most European Catholic countries. The usual amount was five hundred dollars a year in silver, though in some large parishes eight hundred dollars were allowed. Unless a pueblo or parish had more than ten thousand people, the salary for only one priest was allowed it by the treasury. The friars in many cases employed assistant priests, generally natives, to help in the administration of large parishes; but the support and salary of these assistants had to come from the one salary, or private charity. As the friars are bound by their vows to accumulate no private property, any annual savings they might make were handed over to the superiors for the common needs. The revenue would not permit the accumulation of the fortune of a Vanderbilt or an Astor, even if an order never enforced the vow of poverty. Allowing the highest rate of salaries to each Augustinian employed on the missions, he would receive an annual revenue of ten cents a head from the people entrusted to his charge. The taxes, it must be remembered, were not collected by the friars. They were raised by the native "capitan" who transmitted them to the Spanish provincial governor, who in turn forwarded them to Manila. The total amount paid to all the missionaries for the religious service of nearly six millions of Catholics was much under a million dollars in silver annually. We think the Episcopal Trinity Church of New York could nearly equal that figure, and Trinity certainly has not the spiritual care of one per cent of the number ministered to by the Spanish religious in the Philippines.

As to the disposition of the natives of the country towards their pastors, we were assured by all the exiled Augustinians who passed through San Francisco that it was one of sincere attachment. Two of them, when arrested by the revolutionary emissaries in their residences, had been delivered by their parishioners, and another assured us that in nine different pueblos he had witnessed the general grief of nearly the whole population on the arrest of their spiritual guides. As he told the story, the arrest and murder of so many priests (there were over fifty put to death and more than four hundred held captive) was the work of small revolutionary parties, backed by the power of the

revolutionary government set up by the Manila Mestizos. In a way the course of events was not unlike that of the early days of the French Revolution under Jacobin rule. The capital dominated the provinces more by fear than sympathy. The Philippine country folk are wholly unused to arms or violence. A missionary assured us that before the revolution the number of murders committed in the island of Panay, with a population of over half a million, hardly averaged one in the year. In Manila, among the Chinese Mestizos, it was worse, but even there the amount of public crimes was much less than in most American cities. It is easy to understand how among such a population a few armed bands, claiming to be backed by the army of Aguinaldo and the American fleet, were able to pillage and slay at will. In many cases the jails were emptied and the released convicts, maddened with drink, atrociously maltreated and murdered priests and religious; but these were not the acts of the population at large. It might be asserted with as much justice that the French Catholic people sympathized with the murders of the Commune, or that the latter showed the grinding tyranny of the murdered archbishop and his priests.

One thing appears clear, and that is that the expulsion of the Spanish friars would convulse the whole social system of the Philippines to an unknown degree. Religion is intimately connected with the life of the natives, and for nearly six millions the friars are the only teachers and guides. The Philippine languages—the only ones in use—are practically unknown outside, and it would take generations to train up an adequate supply of priests from the native populations, even were vocations numerous enough among them. Spaniards or not, the friars cannot be dispensed with unless the Philippines are to risk the fate of San Domingo during the last century, and their population be thrown back into barbarism. Let us quote the editor of the *Catholic World Magazine*.

“In regard to the alleged immoralities of the friars, we have a personal statement from the Superior-General of one of the religious orders in the Philippines, that during his term of office, which has extended over a number of years, not one case of any grave breach of discipline has been reported to him, and this would have been the case had any occurred. As may be supposed, the same high standards of conduct prevail in the Philippines as prevail among the more highly civilized nations.”

